

A N
ACCOUNT
OF THE
Life and Conversation
OF THE
REVEREND and WORTHY
Mr. ISAAC MILLES,
Late Rector of *Highcleer*
in *Hampshire*.

Together with the SERMON that was
preached in the Parish-Church of
Highcleer, at his Interment, on Sa-
turday the 9th Day of July, 1720.

*The Righteous shall be had in everlasting
remembrance, Psal. cxii. 6.*

*The Righteous is ever merciful, and lendeth,
and his Seed is blessed, Psal. xxxvii. 26.*

L O N D O N:

Printed for W. and J. INNVS at the Prince's
Arms at the West End of St. Paul's. 1721.

AGODDA
W. Musgrave.
THE 31ST CONVENTION
OF THE
REVEREND AND WISE
WISDOM WISE

To be sold with the
belongings of the
High Church, on the
several days of May 12th.

The Auction will be held in the
new Assembly Hall, on the
12th May, 1822.

London, 12th May, 1822.

TO THE
INHABITANTS
OF THE
Parish of HIGHCLEER,
And of the
Neighbouring Parishes,
This ACCOUNT
OF THE
LIFE and ACTIONS
OF THE
Reverend Mr. *Isaac Milles*,
A pious and learned Guide of Souls, and Mi-
nister of God's Word and Sacraments,
Who laboured diligently and faithfully, and
lived charitably and hospitably among them,
For the space of nine and thirty Years, two
Months and seven Days,
Is with all
due Humility
Dedicated and Presented.

Receiving Money With Kindness
and Action
is the Best Account
of a Life
Misappropriating Money
and Action
An old adage
Painful to Hesitate
the Thought of
Initiating a Plan
is the Best



Wright and Leaven Dairies
The use of the new Wright Dairies

1. Introduction

Original sub-

Digitized by srujanika@gmail.com



A N
ADVERTISEMENT
TO THE
READER.

THE following Account of the Life and Death of the very Reverend Mr. Isaac Milles, late Minister of Highcleer near Newbury in Hampshire, is thought very fit to be sent abroad into the World, as well for the Example and Pattern of a good Country Parish-Minister, which it presenteth

us withal, as to perpetuate the Memory, as much as Paper and Ink can do it, of a very pious Man, who will certainly live in the Thoughts and Esteem of all that were acquainted with his uncommon Worth, at least, as long as they shall live. The publishing of this Life may also be useful, inasmuch as it shews, that Virtue and Learning will shine, tho' they be placed in the most disadvantageous Light, or even in the darkest Corner; and that good and excellent Clergymen are not to be looked for only in the Metropolis, or in other large Cities and Towns of the Kingdom, but may sometimes be found in obscure and remote Parishes, and amidst the meanest of the Country Villages.

IF any one should demand Authorities for what is related concerning Mr. Milles, he is to be informed that not the least Matter is inserted concerning him

him, but what is most strictly true, and if occasion were, might be made appear to be so beyond all Contradiction. The questioning any thing therefore in this Account, will assuredly end in the Shame of the Objector, and much to the Advantage of the Writer of this Life, who hath been so careful as not to let any thing drop from his Pen, that is positively asserted here, for which he cannot produce the most sure and unexceptionable Vouchers.

THERE is, however, a Fault in this Narration, which the Writer of it is very ready to own, and which is this; that he hath said too little in commendation of Mr. Milles's Piety and Virtue, and seems in some Places not to have given him his due Praise. In answer to which, he hath nothing more to say for himself, than that it is much safer and better to err on this hand, than on the other; it being more common for

()

Authors, on these Occasions, to offend by saying too much, than too little, of those Persons they would recommend to the World.

IF any one receives any Satisfaction, or Pleasure, or Benefit, from what is contained in the following Sheets, the Writer of them hath his Aim, as to the Success of them in the World; and hath nothing more at present to wish for, than that the Church of England may always flourish with many Ministers who may be equal in Learning and Piety to this excellent Person, the late Reverend Mr. Isaac Milles.



THE



LIFE

Of the late

REVEREND and WORTHY

Mr. ISAAC MILLES,

Rector of HIGHCLEER.

THE Enjoyment of Immortality
is so intimately interwoven into
the Inclinations and Desires of
all Men, that as there is nothing
they more earnestly wish for,
than to survive as long as is possible, so they
are not a little ambitious to transmit their
Names and Memories, when dead, down to
W^oW^l

The LIFE of the
the latest Posterity. This strange Propensity of the human Nature is not only seen in the Endeavours of Men to propagate and preserve their Families, whereby they think that they in a manner continue and preserve themselves in the World, but also in the many sorts of Monuments which they are known to have been very industrious in erecting for this very purpose. Their magnificent Houses and delightful Gardens are doubtless designed not only for their present convenience and satisfaction; but also to make them remember'd by those who shall come after them: Who when they see these great and useful Achievements, are apt to enquire after, and call to mind the Authors of them, and to pay them the deserv'd Tribute of Praise for the same. It was this Inclination which hath in all Ages produc'd Statues, Pillars, Trophies, and Monumental Inscriptions; which have either been made and raised by the Persons themselves, who intended to perpetuate their own Memories thereby, or else by their Acquaintance and Relations after their Decease; who acted in this matter, as they thought, most agreeably to the Will of the Dead, as well as most suitably to the Respect and Honour they designed to pay to the Memories of their departed Friends.

Now

Now amongst all those ways, whereby the Memorial of the Great and the Good may be preserved in the World, there is none more fitly adapted to this purpose, nor more generally useful to Mankind, than the committing to Writing a true Account of the Lives and Actions, the Conversation and Fortunes of such Persons, as have been any way remarkable either in a publick, or private Course of Life. Not to let the Remembrance of such Men wither and decay for want of refreshing it, nor to moulder away and perish for want of embalming it, is a Debt and Duty which all that were so happy as to be acquainted with them owe to their Virtues, and the proper and just payment of which redounds much to the Honour of God, will contribute to the Encouragement of Virtue and Religion, and help to shame Vice and Prophaneness out of the World. And for this reason doubtless it was that the Son of *Sirach* advised us; *Eccl. Chap. xliv.* *to praise famous Men, and our Fathers that begat us;* by whom the Lord hath wrought great Glory, by his Power, from the beginning. Whether they were such Men, as did bear rule in their Kingdoms, and were renowned for Power.—Or whether they were such as by their Knowledge of Learning were meet for the People, wise

4 *The Life of the*

and eloquent in their Instructions; or whether they were merciful Men, whose Righteousness hath not been forgotten: Concerning all these it may very justly be said, that tho' their Bodies are buried in Peace, and perhaps privacy too, yet their Names will live, and ought to be preserved, for evermore.

*T*HE following Account, tho' it doth not contain the History of a Great, yet I am sure is a faithful Narrative of the Life and Actions of a very Good Man; of one who never indeed appear'd much on the publick Stage of Life, but who in a very private Station, as Rector and Minister, for a great part of his Life, of a Country Parish, in a remote Corner of the Nation, did as much good, shined as bright, and was as much beloved and esteemed by all that were acquainted with his great Prudence, Piety, Charity, and Learning, as any that ever have stood in a higher Station, and been more abundantly dignified and distinguished in the Church.

*T*HE Reverend Mr. Isaac Miller (whose Life is here writ without any Ornament of Speech, or worldly Wisdom, but with the utmost Truth and Plainness, the most unfeigned Sincerity and Justice) was born at Cockfield, in the sweet, pleasant, and fruitful County of Suffolk,

Reverend Mr. ISAAC MILLES. 5

Suffolk, not far, about four Miles, from the polite Town of *St. Edmund's-Bury*, on the 19th day of *September*, in the Year 1638. His Father, Mr. *Thomas Milles*, was a plain Country Gentleman, who upon a small Estate of his own, with a great deal of Prudence, Frugality, and good Husbandry, bred up, and happily placed out in the World, eleven Children, of whom Mr. *Isaac Milles* was the youngest. Concerning his Mother I have not been able to learn any thing more than that she was a Minister's Daughter, and died when Mr. *Milles* was an Infant, or at least very young. His Father's Memory is at this Day preserved both at *Cockfield* and *Bury*, and some old Men there do now make mention of the bright Reputation he had for Integrity and Honesty, and of his great Hospitality, considering the Smallness of his Circumstances, and of the constant Chearfulness and Mirth of his Temper and Conversation. Of his Sons, the eldest was Mr. *Thomas Milles*, to whom he left his little Estate; he educated two, viz. Mr. *Samuel Milles* and our Mr. *Isaac Milles*, to the Ministry; of whom the former, Mr. *Samuel Milles* was Vicar of *Royston* for many Years, whom we shall have occasion to mention more hereafter, and another of his Sons, Mr. *John Milles*, was a very considerable Tradesman at *Dedham*.

in *Essex*. The rest of his Sons were well placed out in the World, and all his Daughters well and happily married.

THE first thing of any great Moment which our Mr. *Isaac Milles* took notice of, so as to make any Reflexions upon it, was the mournful Death of that excellent Prince *K. Charles I*: which happening *Jan. 30. 1649*, fell into the former part of the eleventh Year of his Age. The dismal News of this fatal Event, as I have heard him relate, was brought to his Father by his Servant whom he had sent to the *Market* at *Bury*, who when he came in, told his Master, that all the Discourse at *Bury* was, that the King was beheaded. Upon which the good Man seem'd out of measure astonish'd, in such a manner as plainly shew'd, that the News of this most barbarous and unparalleled *Murther* was to him altogether as unexpected, as it was strange and surprizing in it self. For indeed he never troubled himself with reading any of the News-Papers, either the *Mercurius Rusticus*, or the *Mercurius Anglicus*, which at and before this time flew about the Nation, but was always intent upon the Management of his Estate, and the breeding up, and providing for his Children; and so might be altogether ignorant of the Designs which were carrying on at this time, at least

it

it might never enter into his Thoughts, that the Men then in Power woud or could ever have proceeded in their Villany to such an enormous heighth, as to *murther their King*. In this state of Amazement he stood a little while, with his Hands and Eyes lifted up to Heaven, and then retiring into his Parlour, whither his Son *Isaac* followed him, and his Spirits seeming to fail him, he sat down in a Chair and fetched many deep and doleful Sighs, the Tears running down his Cheeks very plentifully all the while; but after some time seeming in some measure to have recovered himself, he without speaking a word withdrew into his Closet, and was seen no more in his Family that Day.

THIS great Grief, which his Father then manifested for the before unheard of Fact, gave to the Son Mr. *Isaac Milles* early and deep Impressions of Abhorrence and Detestation towards the beginners and carryers on of that great and unnatural Rebellion against K. *Charles I.* which had such a tragical End in the *Murther* of the best of our *English* Monarchs; which Impressions grew up, continued, and encreased with him till his dying Day. And always in the course of his Ministry, on the Day set apart to fast and mourn for this national Crime, and in his Discourse

at other times in his ordinary Conversation, he used to set forth to every Body, as occasion offered, in the most lively and moving manner, the Unlawfulness and Causelessness of the Rebellion, - the Heinousness of the *Murther* of the King, which ensued thereupon, and the horrible Outrage of all that Rapine and Bloodshed, Oppression and Cruelty, which was committed *before* and *after* it; the guilt of all which he thought was to be charged to the sole Account of them, who began and carried on the War against the King, put him to Death, and erected a Form of Government in Church and State, utterly inconsistent with the fundamental Constitution of this Kingdom.

SOON after this, in the eleventh Year of his Age, *An. 1649.* his Father sent him to the Free-School at St. Edmund's-Bury, and committed him to the care of that very learned and most accomplished Master of Arts, Sciences and Letters, Dr. Stephens. This Royal School, which was founded and plentifully endowed by that hopeful Prince, K. Edward VI. and by other noble and worthy Benefactors, hath always been, and is still in very great Repute; as having had the good fortune, for the most part, to be under honest and understanding *Curators*, and to be governed and taught by Men

Men of great Eminence for Learning and Probity ; amongst whom Mr. *Dickenson*, the above-mentioned Dr. *Stephens*, and Mr. *Leeds*, who succeeded one the other, stand foremost in the List of Fame. Under Dr. *Stephens*, the worthy Editor of *Statius*, and Translator into *English* Verse, of some Part of his Works, Mr. *Milles* learned the first Rudiments of the *Latin* and *Greek* Tongues, and something of the *Hebrew*, to the perfect Knowledge of the last of which he afterwards arrived in the University of *Cambridge*. He passed quite through *Bury* School, from the lower to the uppermost part of it ; and was perfectly well grounded and formed by that skilful and excellent Master Dr. *Stephens*, not only to a thorough Understanding and Knowledge of the *Greek* and *Latin* Poets, and *Historians*, and *Orators* ; to *Rhetoric*, and the other poetical and prose Exercitations, which are common in all Schools, and have always been performed in this with the greatest Exactness ; but also to that unaffected Sincerity and Probity of Manners, to that exact Regularity of Deportment and Christian Conversation, which afterwards shined forth so brightly in all his Actions, during the whole Course of his *long Life*. From him also he more perfectly learned, and was fixed

and

and settled in those worthy Principles of Loyalty to his Prince, and Concern for his Country; which he had imbib'd from his Father in his more tender Years, and which always rendered him intirely averse to all Alterations and Novelties, either in Church or State. His Master was always a steady Royalist, and, as I have heard, had suffered not a little in his private Fortune for his Loyalty to the King.

THE School, during the whole Time of Mr. *Milles*'s being there, which was about seven Years, as well as before, and, generally speaking, *since*, was much frequented, and full, besides of others, of several of the Sons of the Nobility and Gentry; some of whom he used to delight to mention with Honour. But of none of those who were at *Bury* School, at the same time with him, did he speak with so great Respect and Commendation, as of Mr. *North*, who was afterwards *Lord Chief Justice of the King's Bench*; and at last, *Lord Keeper of the Great Seal of England*, the Father of the present *Lord Guilford*. Concerning him he would frequently say, he never knew a more manly, or more Gentleman-like Youth; that he was rarely seen or known to take the Diversions which the other Boys took, but always distinguished

tinguished himself from his School fellows, as much by his Deportment without the School, as he did by his Performances within it, and by the Advancement and Elevation of his Fortunes afterwards. When Mr. *Milles* grew up towards the upper part of the School, and his Fancy and Judgment began to ripen and display themselves, he was as remarkable as any of his Time there, for the Correctness of his Exercises, and for the Taste and Relish he had of the Phraseology and Style, the Beauties and Elegancies of the Authors he learned; which he did readily imitate, as occasion served, in his accustomed both Verse and Prose Performances. Nay, as I have been informed, the Health and Vigour of his Body and Mind were such at this time, that he was able to take more Pains, to attend longer to, and was therefore always more ready and perfect in the Business of the School, than many who had not so healthful a Frame of Body could possibly be.

DURING the whole Time of Mr. *Milles*'s continuance at the Free-School at St. Edmund's-Bury, his Father was so careful and tender of him, and so desirous to see him as often as he could, that he obliged him to come home to his House at Cockfield every Saturday in the Afternoon, and did not permit

mit him to return to School till Monday, sending him out very early in the Morning, that he might be at School as early as the Boys usually came together. And I have heard Mr. *Milles* say, that his Father oblig'd him most commonly, especially when the Weather was good, to perform this Journey, which was of four Miles, on foot, intending hereby to promote the Health, and increase the Vigour of his Mind and Body.

His Father, after he was arrived at the Top of this School, by the Advice and Direction of his Master, Dr. *Stephens*, got him admitted into St. John's College in Cambridge, in or about the Year 1656. Here he was committed to the Care of a very worthy and learned Tutor, Mr. *Turner*, afterwards Dr. *Turner*, and Minister of *Soldern* in Oxfordshire, a Parsonage, if I mistake not, in the Gift of St. John's College in Cambridge. This excellent Divine did, as I am informed, write and publish, not long before his Death (which happened some Years ago at his Parsonage of *Soldern*) a very curious Treatise in Latin, *De Lapsu hominum & Angelorum*. But Mr. *Milles* did not long enjoy the Benefit of this his learned Tutor; for before it was long after his Admission, this Gentleman had a Call to something out of the University, which made him

him leave it, and Mr. *Milles* was turned over, as the Custom then was, to another Tutor, Mr. *Fog*; who was, indeed, an excellent Man, of great Sobriety and Piety of Life and Manners, as well as considerable Learning. This Gentleman, from the Scrupulosity of his Mind, and his great fear to do any thing that was unwarrantable, or inconsistent with his former Obligations, lost a very rich Parsonage; I think it was *Harding* in *Flintshire*, for not complying with the Restoration of the Church, after the Restoration of the King. But he was afterwards better informed concerning his Duty, and heartily conforming to the Constitution of our Church, became Dean of *Chester*, in which Station he dy'd, aged near Ninety, but a very few Years ago. For Dr. *Fog*, the worthy Dean of *Chester*, Mr. *Milles* always retained so hearty an Esteem, that after his eldest Son was made Bishop of *Waterford* and *Lismore*, in the Kingdom of *Ireland*, he never went into that Kingdom, by the way of *Chester*, without being charged by his Father, as I have been informed by his Lordship, particularly to wait upon Dean *Fog*, and to present his Father's humble Duty and Respects to him.

As Mr. *Milles* was, in a manner, dedicated by his Father, and carry'd by his own Incli-

Inclinations, very early to the Work of the Ministry ; so he apply'd himself at the University to the diligent study and learning of all those things, which are the necessary Foundation, whereupon to build a useful Knowledge of Theology ; such are, as he was then advised, the study of *Logic*, *Metaphysics*, *Ethics*, both moral and christian, and *Physics* : But at this time he was more especially diligent in acquiring a thorough Knowledge of the *Hebrew Tongue*; and arrived at so great Perfection in it, that he was all his Life after, a great Master of the *Biblic Hebrew*, and for many Years together constantly read over all the Books of the *Old Testament*, in their original Language. He lived to see a Skill in that Language ridiculed by some, and neglected by almost all the Clergy, which he much lamented, and used to affirm with some Zeal, that it was impossible for one, who apply'd himself to the Study of Divinity, to become a good Textuary, which is an indispensable Qualification in one who would laudably sustain the Character of a good Divine, who could not readily read and understand the Books of the *Old Testament* in that Language wherein they were wrote.

*now will I bring him good and IT
well*

It may not, perhaps, be thought improper here to make mention of some eminent Men, who were at the University of Cambridge, and particularly of St. John's College there, at the same time when Mr. *Milles* was there, and whom he used to take some Delight to mention with the greatest Honour and Esteem.

THESE were Dr. *Cave*, who was of St. John's College, whose Skill and Knowledge in the Antiquities and History of the Church, have render'd him famous all over the Christian World. This great Man, Mr. *Milles* used to say, did not at all promise, while he liv'd at Cambridge, to be that Man he afterwards prov'd, and made himself plainly appear to be: He was then looked upon as one of the idle and negligent ones, and seemed to live without much Thought or Reflexion. But all this wore off when he came out into the World; and then he sufficiently recover'd, by his close and diligent Application to Study, the time he seem'd to have lost in the University.

THE next Person Mr. *Milles* was pleased to boast of, as a St. John's College-man, was the learned Dr. *Beveridge*, who, Mr. *Milles* used often to say, was, from his first Accel-sion to the University, one of the most sober, mortified,

mortified, studious young Men he had ever known. He was never, or very rarely, seen in those Places of Diversion, where other young Scholars used very innocently to pass away their Time; but generally spent those Hours, either at a Bookseller's Shop, in useful Conversation, or in his Chamber at his Study. But then he did never absent himself from any of the Duty or Exercises of the House, but was a constant and diligent Attender upon and Auditor of them. He went into the World very soon, and how famous he grew in the Church afterwards, and how well he deserved the exalted Station to which he was at last advanced, his most learned and pious Works do make abundantly manifest.

THAT profound Divine, and most learned Scholar, Bishop *Stillingfleet*, was another Person, in whom Mr. *Milles* used to triumph, when he had a mind to exalt the Credit of the University of *Cambridge*, and to praise the illustrious Men of *St. John's College*. This Gentleman, Mr. *Milles* used to say, was placed, when he first came to the University, under the Direction of his elder Brother, Mr. *Stillingfleet*, Fellow of the College, a very grave and good Man, and esteemed a very excellent Scholar. He was said to have taken a great deal of Care of, and to have

have carried a very strict Hand over his Brother, during the whole time of his being in the University. But notwithstanding this, Mr. *Stillingfleet*, whilst he continued in St. John's College, was not remarkable for any thing, but the Brightness and Pregnancy of his Parts; nor was it expected by any one, that he would ever have shined forth with so great Lustre, as he afterwards did. He had not been very long made Fellow of St. John's before he left the College; and being made Minister of an obscure Parish in *Bedfordshire*, apply'd himself there with so great Diligence to his Studies, as to lay the Foundation of that great Learning, by which he was afterwards so useful to the Church.

ANOTHER Person Mr. *Milles* used to mention, was Dr. *Humphrey Gower*, afterward the worthy Master of St. John's College. This Gentleman was pretty near of the same Standing, I believe of the same Year, with Mr. *Milles*. He was a most clean and comely Youth, and look'd on as one of the best Scholars of his Year. Mr. *Milles* and he happened to be under the same Tutors, who used to propose *Gower* to all the rest, as a Pattern. His Exercises were always commended, and sometimes shewn about, and in their Disputations in their Tutors Chambers,

18 *The LIFE of the*
as the Custom then was, he used to be styled *Eruditus Juvenis*. This Applause and Commendation, or the natural bent of his Temper, or, perhaps, both together, created in this young Man, as Mr. *Milles* used to say, such a Pride and Statelyness of Deportment, as render'd him very distastful to and hated by all, as well as despis'd by some of his Contemporaries. He was, however, afterwards advanced to the Government of the College of St. John's, and is said to have been one of the best Governours the College ever had.

THE late most Reverend Archbishop of Canterbury, Dr. *Tenison*, tho' not of St. John's College, yet was in the University at the time when Mr. *Milles* was there; he was three or four Years above Mr. *Milles* in standing. He shined very bright, was esteemed a Man of great Ingenuity and Learning; and the Opinion and Expectation of him were then such, that, as I have heard Mr. *Milles* say, the Schools were more than ordinarily thronged, when it was known that Mr. *Tenison* had any thing to do there.

THE Reverend Dr. *Covel* was another, of whom Mr. *Milles* never spoke without the greatest Commendation and Respect. He used to say, he had the repute of one of the gentlest, and best temper'd, and most obliging Youths

Youths he had ever heard of. And being a little acquainted with him, he found him such. He is still alive, tho' very old, and Head of some College in *Cambridge*, the Author of these Papers knows not which, he being an entire Stranger to the University of *Cambridge*.

Mr. *Milles* was also a little acquainted with that most ingenious and learned Gentleman, Dr. *Grove*, afterward Bishop of *Chichester*. But whether his Acquaintance with him was while he was a Member of the University, or afterwards, when he was settled at *Barley*, I do not remember. He used to say, concerning this most ingenious Person, that besides all his other wonderful, both intellectual and moral Perfections, he was a Man of the most gentle and nice Raillery in Conversation, whilst he was a young Man, that ever he knew.

THERE were other great and good Men of the University of *Cambridge*, whom I have heard Mr. *Milles* mention with the highest Veneration, who were either dead before he knew the University, or pretty much advanced in Years when he was there; and who were never mention'd without Honour at that time. Such were Dr. *Duport*, Dr. *Isaac Barrow*, Dr. *North*, of *Trinity College*;

Dr. *Tuckney*, Dr. *Gunning*, Dr. *Turner*, successively Masters of St. *John's College*, Men of great Learning, Piety, and the most unspotted Integrity of Life and Conversation; excepting only that in Dr. *Tuckney*, the Narrowness and Sowerness, as well as Falshood and Absurdity, of his *Calvinistical* Opinions, tarnished and vilified his otherwise excellent Abilities and Qualifications.

Of these Mr. *Milles* was afterwards well acquainted with Dr. *Turner*, sometime Bishop of *Ely*, and receiv'd many Favours from him, both before he was Bishop of that See, and after he was deprived of it, for not taking the Oaths to King *William* and Queen *Mary*. And I have been assured, that this Right Reverend Prelate writ several very kind Letters to Mr. *Milles*, after he was deprived, and endeavoured to do a small Service, as I have heard, to one of his Sons at the University of *Oxford*.

BUT to return, whilst Mr. *Milles* continued at the University of *Cambridge*, in St. *John's College*, he chiefly consorted himself with them who longed for the Redemption of *Israel*; and at last, the much wish'd for Restoration of the Government, in Church and State, approached, when it was least looked for, and seemed most desperate; and was

was fully compleated, in the Spring of the Year 1660.

AND now nothing could hinder Mr. *Milles* from immediately applying himself to the Work of the Ministry, which after having been duly *Ordained*, and continued sometime in a State of Probation and Exercise, he enter'd on first in a little Town in *Hertfordshire*, calley *Barley*, on the Edge of *Cambridgehire*. Here he was Curate, if I mistake not, first to one Dr. *Frank*, then Rector of this Parish, upon whose Death, or Resignation, this rich Parsonage came to the Share of the ingenious and learned Dr. *Beaumont*, Master of *Peterhouse*, and the King's Professor of Divinity in the University of *Cambridge*. Dr. *Beaumont* being well acquainted with Mr. *Milles*'s Character, both in the University and at *Barley*, was gladd to continue him his Curate, and generously allowed him a very plentiful Stipend. Concerning the Particulars of the Life of this excellent Man, Dr. *Joseph Beaumont*, I have been able to obtain but very imperfect Information. I have heard Mr. *Milles* say, that he was ejected out of his Fellowship in *Peterhouse*, for the sake of his Loyalty to his Prince; that he was a Man of great Sobriety and Strictness of Life and Con-

The LIFE of the
versation; that the Gravity and Decency of
his Deportment, gained him a very extraordi-
nary Regard and Reverence from all; that no
one could possibly acquit himself, as Professor
of Divinity, with more Sufficiency than he
did; that when he performed his Parts in the
Divinity Acts, he spoke the most current and
pure *Latin*, and very much in the Way and
Style of *Terence*; insomuch that the Audi-
tors were sometimes uncertain whether the
Comedian or the *Professor* had the Advantage
in the Clearness and Elegance of the Expres-
sion. He lived to a good old Age, and died,
as I have heard, much regretted by the Uni-
versity of *Cambridge*, and by all good Men
that knew him. His *Psyche* is a most admir-
able divine Poem, and well fitted to kindle,
in the Hearts of all that read it, a love to
God and Goodness. And if I should ascribe
the early Tincture and tender Sense, which Mr.
Milles had for Virtue and Piety, to his de-
lighting to read this Poem, in his younger
Years, I should not be much out of the way.

UNDER the Direction and Encouragement
of this very valuable Person, and, in all Re-
spects, most accomplish'd Divine, it was impos-
sible for Mr. *Milles* not to receive all the Ad-
vantage, which a young Man could be ca-
pable of; especially, considering the great

Civi-

Civility, Kindness, and Regard, which Dr. Beaumont constantly manifested for him, and still treated him withal. As Barley was not far, not above ten Miles from Cambridge; and as Mr. *Milles* had a great many Friends there, he often visited that University; and as I find by a *Diary*, or *Journal*, now before me, which he then kept of his Life, he never went to Cambridge, without going in the first Place to *Peterhouse*, where he was always kindly received and entertained by the worthy Master Dr. Beaumont. He had also, as I find by his Journal, a very particular and intimate Acquaintance with several of the *Fellows*, at that time, of this College: Among the rest, I find the Reverend Mr. *Cook* was one of his chief Friends. He was likewise well acquainted, and frequently conversant, with several of St. John's College, whereof he had been a Member; amongst whom I find the Names of these which follow, viz. Mr. *Sorsby*, Mr. *Carter*, Mr. *Whitaker*, the Son of the famous Mr. *Jeremy Whitaker*, one of the *London* Classical Divines in the Times of the *Confusion*, a Man of great Learning and Ingenuousness, and much better Principles than his Father. This Gentleman and Mr. *Milles* afterwards married two Sisters.

BUT Mr. *Milles*'s great and most intimate Acquaintance and Friend, of St. John's College, was the reverend Mr. *Thomas Smoult*, Fellow of that College, and afterwards Dr. in Divinity, and Casuistical Professor in the University of Cambridge. For this Gentleman Mr. *Milles* had the greatest Respect, as on the other Hand Mr. *Smoult*'s Regards were mutual; insomuch that the former never went to *Cambridge* without spending a good deal of time with Mr. *Smoult*; nor did the latter at any time come near to *Barley*, without visiting or sending for Mr. *Milles*. Mr. *Smoult* was, for some time, whilst Mr. *Milles* was Curate of *Barley*, Minister of *Barkway*, a Parish not far from *Barley*; and so placed, they had frequent Opportunities of a mutual and very endearing Intercourse. There seemed also to be a great Resemblance and Similitude in their Tempers, they being both Men of the greatest Plainness, and the most undisguised Sincerity and Integrity. Indeed, in this Point of Integrity, which of all other Qualifications, is the best and most becoming a Clergyman, Mr. *Smoult* seemed to surpass most Men, and was always so distinguished by it, that after the Lord-Keeper *North*, who was once a Member of St. John's College, and had been well acquainted with Mr.

Smoult

Smoult there, had left the College a long time, if by chance he met with any one that well knew St. John's College, he would be sure still to enquire of him, *how honest Tom Smoult did?*

AND now I am speaking of this good Friend of Mr. Milles's, Dr. *Smoult*, I cannot but call to mind a Story, which I have frequently heard told of him, with great Confidence, and which his Friends did aver to be certain Matter of Fact. It happened, not many Years after the Restoration of King Charles II, that Mr. *Smoult* was either a Visitor, or a Guest, at the House of a certain Gentleman, who had one Day several other Gentlemen who came to dine with him; some by Invitation, and others of their own Accord. Mr. *Smoult*, being the only Clergyman in the Company, was oblig'd to say Grace before they sat down to Dinner, which accordingly he did: But whilst he was performing this Office, a certain young Gentleman in the Company, behaved himself in such a manner, with so much Contempt and Ridicule of the *Parson*, as he called him, that all the Company, as well as Mr. *Smoult*, could not but take particular Notice of him. Mr. *Smoult*, however, said nothing, nor shewed any manner of Resentment of the Affront, lest he

should any way render the Company uneasy, during the time of Dinner. When Dinner was over, and it was Mr. Smoult's Duty to say Grace afterwards, the same Gentleman was so remarkably silly and rude, whilst he was performing this Duty, that Mr. Smoult, and the whole Company, could do no other, wise than much observe it. Mr. Smoult thought it became him to resent this unaccountable Behaviour, in a way somewhat different from that, in which the rest of the Company thought fit to take notice of it; and calling the Gentleman aside, into a little Room hard by, he reproved him pretty severely, for his Prophaneness and ill Manners. Upon this the Gentleman seemed so much nettled, that he told him he would never bear such an Indignity, but did demand, and would have from him, an honourable *Amends*. Upon which Mr. Smoult told him, he did not know that any *Amends* was due to him, nor what he mean by an honourable one: Whereupon, in a seeming Rage, the Gentleman clapped his Hand on his Sword. Mr. Smoult then told him: "That he wore no Sword, and his Profession withheld him from the use of one; adding, that he did suppose that was the chief Reason, which made him so forward to demand a Satisfaction, which

" which he knew, in the present Case, could
" not, nor would not be given to him :" And
so left him and went to the Company. After
he had sat a little while, there came in a Ser-
vant, who, whispering him in the Ear, told
him there was one without desired to speak
with him. Mr. *Smoult*, not thinking any
more of what had passed, and never imagining
it was the aforementioned Gentleman who
sent for him, went into the Garden, whither
the Servant led him ; and at the upper end of
it, found this same Gentleman walking to and
fro, with two Swords under his Arm. As
soon as Mr. *Smoult* came to him, the Gentle-
man told him, he did insist upon Mr. *Parsons*
(so he styled him) giving him the Satisfaction
he had demanded ; and that now there was
no room for his former Refusal, since he had
there two Swords, of which he might take
which he pleased, holding out the Hilts of the
Swords to him. After a little Pause, Mr.
Smoult accepted of one of the Swords, and
retiring to a small Distance, stripped himself
to his Wastcoat, drew, and apply'd himself
to the Combat ; resolving, however, as he
said, to be only on the Defensive. The
Gentleman, after some Flourishes, to shew
how well he had been bred to the Sword,
made three or four hearty *Thrusts* at him,
the

the last of which, Mr. *Smoult*, who was a perfect Master of his Weapon, put by, with so great Force, such Exactnes, and steadiness of Direction and Motion, and such Intrepidity of Mind, that he had like to have disarmed the Gentleman, by flinging his Sword out of his Hand, and at the same time very nimbly and dextrously running in to him, threw up his Heels, and very fairly *laid him on his Back*. After which, holding the Point of his Sword near his Breast, he told him, he did apprehend: “ That by the Laws of the honourable Satisfaction he had so importunately demanded and taken, he ought now to beg his Life:” Which the Gentleman, however refused to do. Whereupon Mr. *Smoult* took his Sword from him, and broke it over his Head. And then, after he had put on his Cloaths, he broke also the Sword which he himself had used; and so went into the Company he had left, who knew nothing of what had passed in his Absence. This Affair, as it had no Witneses to it, so might it have gone off without being ever mentioned, if the Gentleman, who was concerned, had not been so indiscreet as to publish it. Mr. *Smoult*, for Reasons best known to himself, always afterwards disapproved and condemned his own Conduct herein, tho’ some may

may be apt to say, there was nothing in it that ought to be blamed; and, as I have heard Mr. *Milles* say, he was not well pleased to hear it at any time mentioned.

WHILST Mr. *Milles* was at *Barley*, he had the Honour to be known to, and after some time, very well acquainted with Sir *Edward Atkins* (then Mr. *Atkins*) afterwards one of the *Barons*, and, at last, *Lord Chief Baron* of the *Exchequer*: This Gentleman having a fair Estate, as I think, at, or near, *Barley*, frequently came thither; and always, when he was there, Mr. *Milles* enjoyed a good deal of his Conversation. In no long time Sir *Edward Atkins* grew into such a liking and concern for Mr. *Milles*, that he voluntarily offer'd him his Favour and Service, and said, that as he would be very watchful, so he should also be very glad to do him any manner of Service, towards his being removed to a Preferment, which might bring him in a more comfortable Subsistence; and to a Place, where his virtuous and prudent Behaviour, and his Diligence and Skill in the Ministerial Function, might be more useful, and more taken notice of. And, indeed, this excellent Person was not worse than his Word, but for several Years was contriving all manner of Methods, for Mr. *Milles*'s Promotion,

tion, without his knowing any thing of it; and did actually, at last, procure him all the Preferment, which, indeed, was but very small, that he ever enjoy'd in the Church. The Reverend and learned Dr. Beaumont was also so desirous to serve Mr. *Milles*, that he made several Attempts, tho' they proved all unsuccessful, for his Promotion.

MR. *Milles* having two such sure and zealous Friends, thought he might reasonably hope to be removed, in no long time, from his Curacy, to better Preferment; and so entertained some thoughts of altering his Condition, and changing the sweet disengagement of a virtuous Celibacy, for the Cares of the married State. Where he first saw the Person he afterwards chose for his Wife, I am not certain; I have heard it was at *Royston*. This, however, is certain, that he had a remote Relation, that lived at *Chelmsford*, which is near the Place where she lived, from whom, as I suppose, he had a Character, both of her and her Family: His Brother, the Reverend Mr. *Samuel Miles*, accompanied him when he paid the first Visit to her, in June 1669, at *Springfield*, near *Chelmsford*, in the County of *Essex*, where she lived with her Mother, and where he was marry'd to her afterwards in the following Year 1670.

As to Mr. *Milles*'s other Friends and Acquaintance near *Barley*, I find by his Journal, that he was frequently and kindly entertained in the Family of the *Name of Chester*, and in the Family of the *Name of Soame*. But what these Families are, or were then, I know not, being an entire Stranger to that Country. But Mr. *Milles*'s chief Conversation, as appears by his Diary, was with his Brethren of the Clergy thereabouts, whom he frequently visited, and was as often visited by them. But with no one of them was he more often conversant, than with his Brother, Mr. *Samuel Miles*, the very Worthy Minister of *Roxton*, about two Miles from *Barley*.

CONCERNING this Gentleman, something, I think, ought to be here said, not only because of his near Relation to, and constant Intercourse and Friendship with his Brother, Mr. *Isaac Miles*, whose Life we are here with all Faithfulness relating, but also on Account of his own rare and excellent Accomplishments. He was a Man of great Address and Dexterity, in the management of all his Businesses he undertook, wherein he seldom failed of Success. He was of a most civil and sweet Behaviour, as well as of a most obliging and cheerful Temper. He had

had all the Mirth, which was requisite to render his Conversation pleasant, and all the Graces and Virtues which were necessary to make it inoffensive. No Man had a more easy, and withal, effectual Method of managing and conducting Men to any thing, he had a mind to bring them to. It is well known and acknowledg'd, at this Day, that of those Clergymen who have succeeded him, in the troublesome and large Cure of *Roxton*, none have been able to manage the factious Spirits, in this Town, so well as he did. He put a mighty Stop to the great growth and spreading of *Non-Conformity* there, and brought very many rigid *Puritans* to comply with the *Church*. In short, he joined together those two Characters, which seldom meet in one Man, *i. e.* that of an excellent and useful *Parish Minister*, and that of the most pleasant and diverting Companion. And I have heard Mr. *Isaac Milles* often say: "That he never was more easy, or more pleased, than when he was in the Company of his Brother *Sam*." And there is no doubt to be made, but his Conversation was also useful to him, in instructing him, in, and forming him to, the Business and Employment of a *Parish Minister*, which he

so well understood, and wherein he was so successful.

I CANNOT here omit the mentioning of a Conversation, which I have heard Mr. *Milles* say, he once had for a good part of a Day at *Barley*, with Dr. *Tillotson*; afterwards *Dean* and *Archbishop of Canterbury*. Sir *Edward Atkins* and the Doctor, were, it seems, travelling to *Cambridge*, or some Place near; and staying to dine at *Barley*, Sir *Edward* sent for Mr. *Milles*, in order, as he told him, to make him acquainted with Dr. *Tillotson*. Mr. *Milles* could not but be extreamly well pleased, to see a Man of such universal Esteem; and tho' he never had the good Fortune to see him before, or after, yet I have heard him, mote than once, say: "That from the little Conversation he had then with him, he discerned in him such an Openness and Clearness, such a Civility and obligingness of Deportment, as he never found in any other Man." Before they parted, Sir *Edward Atkins* told the Doctor, that Mr. *Milles* was, in a short time, to go to *London*, which gave the Doctor an Opportunity to ask him to preach for him, which Mr. *Milles* did, and, I think, at *Lincoln's-Inn Chapel*.

of Mr. *Milles's* Address and Endeavour, in performing the several Parts of his Ministerial Function, whilst he lived at *Barley*, be enquired into, it will be found, that no one could be more careful and diligent, more skillful and attentive, than he was in this great Duty, which was incumbent upon him. Dr. *Benumont* was so sensible of his Abilities and Zeal in this respect, that tho' he lived constantly at *Cambridge*, being, as I have said, Head of *Peterhouse* there, which is but ten Miles from *Barley*, yet he never, or very rarely, during the whole Time of Mr. *Milles's* Curacy there, which was eight or nine Years, gave himself the Trouble of coming thither, referring the whole Management of the Cure to Mr. *Milles's* Prudence and Conduct. And, indeed, he was not deceived in the Person he reposed so great a Confidence in; since, as appears from his Journal, as well as from the Acceptation he met with at *Barley*, no one could be more diligent and exact, in acquitting himself in all the Parts and Points of the Office of a Parochial Minister, than he was. He was regular and ready at the reading of the ordinary Service, as prescribed by the Rubric, which he performed not only on *Lord's-days*, but on *Holy-days* also. He was always at hand for *Baptisms*, *Burials*, and *Marrying*,

Marrying, such as regularly came to him for that Purpose; in which last, however, he was extremely cautious, and always upon his Guard. Now, tho' this Part of his Character may seem little, yet it is much to be regarded, considering the Time when he practis'd all this Regularity and Exactness; which was soon after the Restoration, when very many of the Clergy, especially the Country Clergy, fell into a perfidious, and somewhat an indecent way of performing the sacred Services. He preached always once, and, very often, twice every Lord's day; and was diligent in instructing the Youth, in the Principles of the Christian Religion, according to the Church Catechism. But that part of his Duty, which, by his Journal, appears he was more especially careful of, and tender in, was the administering Comfort to sick and dying Persons. And in the performing of this last Duty, I find he was more diligent, in regard to the meaner and poorer Sort of People, than with respect to the richer and better Sort; *those* he would visit, whenever he found or heard they stood in need of it, whether they sent or did not send for him: But towards *these* he acted with more Reserve, not waiting on them, except they sent for him, or he had probable Reason to believe

The LIFE of the
his Visits would not be unacceptable to
them; so as to his private Studies, during the time
he was assistant to Dr. Beaumont at Barley,
I find, by his *Diary*, wherein he mentions
what he read, that he employ'd his time
chiefly in reading the Holy Scriptures, in
their original Languages, the *Old Testament*
in the *Hebrew Language*, and the *New*
Testament in the *Greek*; large Portions of
the one or the other, and sometimes of
both, he read every Day. This, together
with composing some Sermons at their full
Length, and writing down only short Heads
of others, was what took up most of the
time he allowed himself for *Study*. What
he did in the way of Reading, or Meditation,
or Writing, besides this, seems to have been
performed only for his Diversion. And, in-
deed, the reading and studying of the Holy
Scriptures, was what he seemed, during his
whole Life, more especially to delight in;
and this furnished his Head, not only with
those excellent Notions of Morality and
Temperance, of Justice, Moderation, and
Religion, which appeared so remarkably in
his Actions; but also gave him a perfect Com-
mand of all those Texts and Examples, both
of the *Old* and *New Testament*, whereby
any

any Article of Faith, or Rule of Christian Practice, was to be illustrated or recommended to others.

His preaching was, at this time, as was also that of most of the Clergy, rather on Premeditation and Recollection, from only short Notes, or Heads of Discourses writ down, than from Sermons committed to writing, as is the Practice now, at full length. These short Notes he often did not commit to Paper, till the *Sunday* Morning before he went to Church; and the Notes of the Afternoon Sermon he often set down just before his going to Church in the Afternoon. And his way was, out of the Abundance and good Treasure of his Heart, and according as God enabled him at that time, to explain and enforce the Principles and Duties of the Christian Religion, on the Minds of his Hearers. And this Practice he continued all his Life after, and was always thought so zealous and moving a Preacher, that he never failed greatly to affect the Minds of all that heard him. And, indeed, as I have sometimes heard him preach, I must say, that I never knew any one, who, in the way of extempore Preaching, as 'tis called, or preaching without reading Notes, wherein every Word and Point

is committed to writing beforehand, excelled so much as he.

BESIDES these Duties of his Place and Calling in the Church, I find, by his *Journal*, that he was much employ'd, during the time of his Residence at *Barley*, in doing kind Offices to his Neighbours, and others; especially to the poorer Sort, or any that were destitute of Friends, or in a helpless Condition. He would frequently write Letters of Business for them, draw Leasles or Bonds, or their Wills for them, advise, direct, or assist them, if they were like to be, or were actually engag'd in any Business of Law. And even now, tho' his Income was small, being only that of a *Curate*, he gave away large Sums of Money to the Poor. If any of the poorer Sort were at any time sick, he would take care to get a Nurse, a Physician or Apothecary, to be sent to them; and would frequently visit them, or send to enquire after the State of their Distemper. As to the Care, which at this time he took of his *Conscience*, or Interior, that also appears in his *Journal*. He very watchfully observed and heeded the Motions and Workings of the Holy Spirit of God on his Soul or Mind; and used, in short, but very fervent Prayers and Ejaculations, to beg his further

further Assistance, that he would perfect those good Beginnings in him, and enable him, by his Grace, to persevere in such holy Dispositions, and a suitable Practice, to the End of his Days. At the Close of several Months, he wrote down in his Journal this short Ejaculation: "I pray God to give me his Grace to lead an holy Life the next Month." And at the End of one of the Months, I found the following short Prayer, which I suppose he constantly made use of at the End of every Month. "Thou God of infinite Mercy, pardon, for Christ's sake, the Sins of Omission and Commission I have this Month been guilty of; and give me that Grace which may enable me to subdue and forsake every Sin, and yield an holy and universal Obedience to thy Commands all the Days of my Life, to the Glory of thy great Name, and the everlasting Salvation of my own Soul, thro' Jesus Christ my Blessed Saviour and Redeemer. Amen." Thus constantly and frequently did this pious Man watch over himself, examine the State of his Soul, and diligently attend to the Regularity and Purification of his Life and Manners.

Both Sir Edward Atkins, and Dr. Beaumont, were always very ready to inter-

pose in the behalf of Mr. *Milles*, and very desirous and industrious to get him removed to better Preferment, which might enable him to provide for his Family, that now began to encrease upon him, and to establish him in some Place, where his excellent Abilities might be more useful to the Publick, and more taken notice of, than they could be in a Country Town; yet Mr. *Milles* lived above four Years in a married State, before any Opportunity offered of bettering his Circumstances, and of raising him above the Necessities of Life. Dr. *Beaumont*, tho' a Man universally esteemed, had been unsuccessful in all his Endeavours this way; and Sir *Edward Atkins*, tho' a Gentleman of general Acquaintance and Influence, yet having few, as I have been informed, but one Ecclesiastical Promotion, at his own Disposal, could not sooner find out a Method of making good the Promises he so frequently made to him, of providing more suitably for him. At last, however, Sir *Edward* made a Shift to provide for him, the Vicarage of *Great*, or, as it is called, *Chipping Wiccomb*, in *Buckinghamshire*; a large Market Town, situate about twenty Miles from *Oxford*, and twenty-seven from *London*, in the great Road between these two Cities. This small Preferment, tho'

as Sir *Edward Atkins* told Mr. *Milles*, when he gave him notice that he had procur'd it for him, tho' it was not much better than what Dr. *Beaumont*'s Kindness and Generosity had made his Curacy worth to him, yet he said, " It was a sort of *Settlement*, which was not *precarious*, where he would have a very good House to live in (for such, indeed, the Vicarage-House then was) and where he would be more under the Eye and Observation of the World, than he was in that obscure Village of *Barley*." When he took his Leave of that Country, all his *Cambridge Friends* were concern'd to part with him, especially Dr. *Smoult*, with whom, however, Mr. *Milles* maintained a constant and very friendly Correspondence, by Letters, till the good Doctor's Death. Dr. *Beaumont* also expressed a very unfeigned Sorrow, to part with so faithful an Assistant; and when Mr. *Milles* took his last Leave of him, the Doctor manifested an undissembled Respect for him, and the most hearty Concern for his Welfare, and wrote several affectionate recommendatory Letters in his behalf.

It was in the Year 1674, when Mr. *Milles* removed, with his Family, from *Barley* to *Wiccomb*. When he was settled in this large Cure, the first Business, next to the ordinary

Business

Business of his Function, wherein he employ-
ed himself, was the beginning, cultivating,
and improving a friendly Correspondence
with some of the Families in the Town; es-
pecially with such as were most remarkable
for Sobriety of Life and Conversation, and a
hearty Concern for our Constitution in Church
and State. These Mr. *Milles* frequently vi-
sited, and was as frequently visited by them;
but then he did not visit *only* these, but o-
thers also, who were of a very different In-
clination, Principle, and Persuasion: imagi-
ning that the way to bring this sort of
Men to be pleased with the *Constitution* and
Discipline of our *Church*, was to treat
them with great Gentleness and Moderation,
and by a friendly Conversation and sweet
Mildness, by leisurely Degrees to wean them
from their Prejudices. Mr. *Milles* was abun-
dantly sensible, into what a sickly and crazy
Condition the Minds of great Numbers of
People were reduc'd, by the Disorders and
Confusions of the late unhappy Times, and
by the false and erroneous Opinions which
were then held, maintained, and taught. But
he thought the way to cure these Indisposi-
tions and Diseases of the Mind, was not by
burning and lancing, or by the warm Me-
thods of Disputation and Argument; but by
the

the easy Application, and gentle Suggestion, of good Notions and Principles into their Minds, in a free, friendly, and prudent way of Conversation and Discourse. I cannot say that Mr. *Milles* found much Success in this Method, and I believe he had very little; for I find in his *Journal*, that after he had tried this way for some Years, he professes he was more than ever convinced of the Craft and Falshood, of the Obstinacy and Perverseness of the Non-Conformists and their Favourers; and after this, I find he did more restrain and confine his Conversation and Visits to those of his own Opinion and Persuasion.

AMONGST these, there was none that he kept a fairer and more intimate Correspondence with, than with an eminent and very learned Physician, Dr. *Martin LLueLlyn*, who lived in *Wincob* all the time Mr. *Milles* was *Vicar* of it. This Gentleman had been educated at *Westminster School*, from whence he was chosen Student of *Christ Church*, and after that appointed Principal of *St. Mary Hall* in *Oxford*. He removed to *Wincob* after the Restoration, by where he had great Success in his Profession. He was universally esteem'd by all that knew him, was taken into the Corporation there, and, of Imstake not, was twice *Mayor* of the Towne. He was

was a Man of singular Integrity of Life and Manners, and of the most comely and decent Gravity and Deportment. With this Gentleman Mr. *Milles* had a very free and intimate Correspondence and Conversation; and usually had recourse to him, not only to cure the Ailments of his Body, at which he was always very ready and expert; but also in any Difficulty of his Affairs, wherein he always found a true Friend in Dr. *LLuellyn*. It was a Misfortune that the good Doctor was somewhat infirm in Body, during the latter part of Mr. *Milles*'s Stay at *Wiccomb*; which disabled him from affording him that active Assistance in the management of some Affairs, which the Doctor, if he had been in Health, would not have failed to have yielded unto him. However, the Doctor and his Lady, who was a Woman of uncommon Virtue and Discretion, and the whole Family, had so great a Respect for Mr. *Milles*, that they expressed no small Concern at his leaving of that Town: And Dr. *LLuellyn* dying not long after Mr. *Milles*'s Settlement in *Hampshire*, they prevailed with him at last, tho' he once and again declined that Service, to write his Epitaph; which he did, and it is at this time to be seen on a black Marble Stone, laid over his Grave, in the Vicar's Part of the Chancel

Chancel of *Wiccomb* Church, as well as in
Ant. a Wood his *Athenæ Oxon.* See Dr.
LLuellyn.

It must, indeed, be confess'd, that Dr. *LLuellyn* and his Family, and some other good Families in the Town of *Wiccomb*, with whom Mr. *Milles* still kept a very friendly and intimate Correspondence, tho' without the constant Drudgery of any Attendance, or of paying and receiving formal Visits, were highly instrumental towards the successful discharge of his Duty there. For in this Town, as in most Towns of the associated Counties, there was such an unhappy Mixture of the old Leven, as made the Busines of a Clergyman, at this time, much more difficult and unpleasant, than it would otherwise have been. Some of the good Women and precise Virgins there, had got a staid Presbyterian Teacher, one Mr. *Brice*, whom they cherished and kept among them; and when he was absent, as he very frequently was, there never failed them a younger Man to supply his Place. Nay, so very bold was this Party, when Mr. *Milles* came first to *Wiccomb*, that he was apply'd to with great Earnestness, and some Rudeness, to permit Mr. *Brice* to preach in his Church; because, as they said, he was episcopally ordained Minister, and had the

In-

X
does not
this fit
his being
a sober
grave
man

The LIFE of the
Instruments of his Orders ready to produce
But this Request, Mr. *Milles*, as I find by his
Diary, utterly refused, giving this Reason for
it: "That for all his Orders, he was still an
Irregular Person, because a *Non-Conformist*,
and so ought not to be permitted to per-
form any regular Act, till this Irregularity
was removed, by his subscribing and de-
claring, &c. and conforming to the Church." This
Mr. *Brice* was afterwards prosecuted to
an Excommunication, and Mr. *Milles* was
served with an Order to denounce him excom-
municate, which he obeyed, tho' somewhat
unwillingly; as being then sensible of the
Temper and Inclinations of some about the
Court at that time. And the Event shewed
he was in the right; for after forty Days were
passed, and a *Significavit* was duly issued,
the Court of Chancery was in vain sued to,
to grant the *Writ de Excommunicato Captendo*, which was first put off and delay'd, and
after that flatly deny'd. Mr. *Milles*, however, went on cheerfully
in his Duty, reading Prayers in the Parish
Church every Day of the Week, and in Lent
time twice a Day, baptizing Infants (which
he found it necessary, at that time, some-
times to perform at the Houses of the Pa-
rents) burying the Dead, visiting the Sick,
which,

which, in that large Town and Parish, was Work enough for one Man duly to perform. Besides all this, he constantly preached and read Prayers twice every Lord's-Day, which, in that large Church, and in so very numerous a Congregation, was a very laborious Task; and I remember to have heard Mrs. *Milles* say, that Mr. *Milles* used very often to complain of the Head-ach, for two or three Days after the Sunday's Work was over. And a good while after this, when I once discoursed with him at *Highcleer* in *Hampshire*, concerning his Pains at *Witcomb*, he said, that if he had continued there longer he believed it would have killed him; or, at least, have shorthened his Days; and, indeed, tho' Mr. *Milles* had a most healthful and strong Body, able to undergo any Fatigue, yet by the labour of preaching almost every Day in one Week, by means of Funerals and otherwise, and other incidental Busines, which could not be put off or neglected, he was cast into a Feaver, which had well nigh cost him his Life. And then the good Dr. *L Luellyn's* Assistance was greatly beneficial to him; his Recovery from that dangerous Illness being, as he used to say, next under God, to be ascribed to the Doctor's constant Attendance on him; and overcome blow after blow, and emot

*The LIFE of the
and Care of him, and Skill about his Dis-
temper.*

NOR was Mr. *Milles* less diligent in the performing of Family Duty, saying Prayers at home, to his Wife, and Children, and Servants, once every Day, and twice on the Lord's-Day. All Study, during the whole time of his living at *Wiccomb*, was almost wholly interrupted; and what time he could spare from the writing down of his Sermons, which now began to come into fashion, and the attending the Duties of his large Cure, he bestowed in reading the *Old and New Testament*, in their original Languages, employing also some of his time now and then in reading of *Origen* against *Celsus*, *Lactantius*, and two or three more of the Fathers.

MR. *Milles*'s sure Friend, Sir *Edward Atkins*, sometimes passed thro' *Wiccomb*, whilst he lived there, and whenever he did, he never failed to visit or send for him; and if he stay'd there a Night, lodged with his Family at his House. He still encouraged and comforted Mr. *Milles*, under the Labours and Fatigues of his large Cure, assuring him that he would use all his Endeavours, either to get him something consistent with his Vicarage of *Wiccomb*, to enable him to keep a Curate, or that he would remove him from thence to some

some more easy and beneficial Place. This latter was what happened first, as I shall, in what follows, more fully relate.

WHILST Mr. *Milles* was *Vicar of Wiccomb*, he was much conversant with the Clergy his Neighbours, that lived thereabout, who often came to visit him, without expecting that he should punctually return their Visits, which they well enough knew the great Business of his Cure would not permit him to do. He was, however, very ready to devote any part of his spare time, to the Service of his Friends, whom he sometimes visited with a great deal of Satisfaction and Chearfulness.

THE Reverend Mr. *Smith*, Minister of *Agmondeham in Bucks*, at the same time Mr. *Milles* was *Vicar of Wiccomb*, was one of his chief Friends, and for whom he had the greatest Respect. This Gentleman had, I think, been sometime Fellow of St. *John Baptist College in Oxon*; and was, in all regards, a most pious, learned, and excellent Man. For Courtesy and Humanity, for Charity, and the greatest Tenderness to, and Compassion for all Men, he certainly hardly had ever his Equal. He was perfectly well bred, and accomplished with all the *Arts*, or rather *Nature*, of Endearment and Complaisance. Mr. *Milles* came to be acquainted

red with him, I believe, in some Visit he made to *Oxford*, either not long before, or soon after he had quitted *St. John's College*, and the *University*; and afterwards, when he came and settled in *Agmondeham*, an intimate and very affectionate Friendship commenced between them. Mr. *Milles* used to say, he was one of those with whose Company he could never be tired; there never proceeding any Word out of his Mouth, or any Action from him, but what was humane and kind, and expressive of his Regard for, and Defence to others. He was, however, of an infirm Frame of Body, and did not live very long after Mr. *Milles* left *Wiccomb*. Whilst he lived Mr. *Milles* delighted to hold a Correspondence with him by Letter, at the distance they were removed one from the other, when Mr. *Milles* came to be settled at *Highcleer*.

ANOTHER Clergyman of Distinction Mr. *Milles* was very intimately acquainted, and frequently conversant with, was the Reverend Mr. *Timothy Borage*, Minister of great *Martow*, not far from *Wiccomb*. This Gentleman had been some time Fellow of, or, at least, lived retired in one, I know not which, of the Colleges of *Cambridge*. But being convinced of the unlawfulness, or unprofitableness, of standing all the Day of Life

Reverend Mr. ISAAC MILLES. 51

idle, in the Sloth and Inactivity of a collegiate Seceis; he afterwards embrac'd the first Opportunity of going out into the World, and putting in practice and exercising the Powers committed to him by his Ordination. When he was settled at *Marlow*, he quickly appear'd to be a Man of most strict and austere, most pious and exemplary Conversation; constantly and punctually attending all the Duties of a Parochial Minister, with the utmost Diligence and Devotion. He was, in all respects, a very learned Man, but more especially skilful in the *Hebrew Language*, and *Rabbinical Learning*, to which latter he pay'd a much greater Diference than it deserved. And this was the only *Fable* this good Man had.

WHILEST Mr. *Borange* was Minister of *Marlow*, he set up a weekly Lecture there; inviting the Ministers round about to take their Turns of Preaching, with which a great many very readily comply'd. Mr. *Milles* immediately came into the Proposal, and never failed being present, not only when his own Turn of Preaching came, but also at all other times. When they met, they were limited to an ordinary Expence at a private House, as I have heard, in the Town. Some of the soberer and better Sort of the Gentry

The LIFE of the
round, who came to Church, were admitted
into their Company at Dinner; and the emi-
nently famous Mr. *Henry Dodwell*, who then
lived not far from *Marlow*, never failed to
let them have the Benefit and Credit of his
agreeable Company and learned Conversation.
It was the Opinion of Mr. *Milles*, and of
many of the Clergy, who used to frequent
this Lecture, that tho' the Learning and Piety
of Mr. *Dodwell* were most manifest, yet that
he had frequently some things very fanciful,
and, as they thought, altogether groundless
in his Notions and Conceptions; and did,
moreover, sometimes discourse in so perplex'd,
intricate, and incoherent a manner, that by
means hereof his Company was less pleasing,
as well as less edifying, to them who enjoy'd
it. Mr. *Milles*, in particular, used to say,
that having read some of his printed Books,
particularly his *Book of Schism*, and his Dis-
course concerning the one *Altar* and one
Priesthood of the Ancients, tho' he perfectly
agreed with him in the main Points, which
he endeavoured to advance; yet he found
some of his Reasonings so trifling, others so
precarious, and some so obscure, that he
thought those Books not at all well fitted to
the End for which they were design'd; which
was, the Conviction and Conversion of the
Non-

Non-Conformists. And I once heard him say, after he had been reading some Book of Mr. Dodwell's: " That it made his Head ^{ache}, to follow him in all his extraordinary ways of Ratiocination." *being so sophistical*

WHILST Mr. *Milles* was diligently attending the Work of the Ministry at *Wic-comb*, there happened an Accident which gave him some Trouble, and caused in him no small Concern and Grief. The chief Gentleman of his Parish, of the Name of *Archdale*, who had lived somewhat a loose and careless Life, taking up and growing more sober, either by Mr. *Milles*'s Preaching, or by some accidental Event; fell after into some extraordinary and enthusiastical Notions and Behaviour. This, after it was publickly known, came to Mr. *Milles*'s Ears, who upon that visited him more frequently than ever he had visited him before; and still endeavoured by his Discourse, to give to his Thoughts and Actions a regular Turn. After some time, he was informed that Mr. *Archdale* had actually turned and declared himself a *Quaker*, which much amazed and grieved Mr. *Milles*; who making him a Visit, soon after he heard this unhappy News, found it to be even so as had been reported, and that the Gentleman was absolutely fixed and settled in the enthusiastical

and Practices of the People commonly called *Quakers*. Mr. *Milles*, however, desired him to permit the Cause of the Church of *England*, which he had left, to have a re-hearing with him. To which Mr. *Archdale*, not without some Difficulty, consented. Whereupon Mr. *Milles*, on several appointed Days for that Purpose, discoursed over, in the Presence of his Family, the unreasonableness and Impiety of some of the *Quakers* Opinions; such as their rejecting the Sacraments and Ordinances instituted by *Christ*, their false and distracted Notion concerning the Light within, and their Saviour without them, and the like. But Mr. *Milles*, after the first Discourse he had with him, plainly perceived that Reason and Argument had very little influence upon him; however, he continued his Visits till he had gone through the whole of what he design'd; and it was thought, that tho' Mr. *Milles*'s Discourses had no Effect on Mr. *Archdale*, to make him change his Purpose, yet they had a very good Influence on Mr. *Archdale*'s Family; who, as I said, were always present at them, and who were not in the least tainted with his Opinions, but continued steady Conformists to the Church, and constant Hearers of Mr. *Milles*.

At
London
printed
for
the
author
and
sold
by
J. and
C. Rivington
in
Fleet
Street
near
the
Temple
Gates
1718

At some of these Visits, which Mr. *Milles* made to Mr. *Archdale* after he became a *Quaker*, he was informed by the Family, that Mr. *Archdale*, before he declared himself a *Quaker*, had almost wholly employ'd his time in reading some Treatises written by the famous Dr. *Henry Moore* of *Cambridge*. On which Mr. *Milles*, in the next Visit, took occasion to cite and mention Dr. *Moore*, at the mention of whose Name Mr. *Archdale* seem'd to express a more than ordinary Satisfaction, and took occasion to say: "That no Man of the Church of *England*, had asserted so plainly, and so advantagiously, the Notion of *Friends*, concerning the Assurances of the Holy Spirit, and the Light within, as that Doctor had:" And added, "That if Mr. *Milles* would give himself the Trouble, diligently to read and consider what the Doctor had writ on that Subject, he would quickly be of his Opinion." At which Mr. *Milles* smiling answer'd: "That if by his Opinion, he meant any Notions concerning the Quakers Light within, he never could be of that Opinion; and he hoped Dr. *Moore* had no where asserted so erroneous and groundless a Doctrine."

Mr. *Milles*, after this Conference, happening to give an Account to Mr. *Borage*, and

Mr. *Dodwell*, at Mr. *Borage*'s Chamber, whither, after the Company at the weekly Meeting had broke up, these three had retir'd to a Dish of Coffee, concerning this Discourse with Mr. *Archdale*, and what he had said concerning Dr. *Moore*: It was the Opinion, both of Mr. *Borage* and Mr. *Dodwell*, that Dr. *Moore* ought to be writ to, and desired to set in a true Light, his Notion concerning immediate Inspiration, and refute the *Quaker* Opinion concerning the Light within. To this Motion Mr. *Milles* very readily agreed; and Mr. *Borage* was pleased to add: "That since Mr. *Archdale* had been one of Mr. *Milles*'s Flock, he ought to write to Dr. *Moore*." But Mr. *Milles* excused himself, by alledging: "That Mr. *Borage* having been well acquainted with Dr. *Moore*, at the University of Cambridge, and Mr. *Milles* never having had the Honour to be in the least known to him, he was of Opinion that Mr. *Borage* would be the properest Person to write to Dr. *Moore*, as having a Ground from his Acquaintance with him, to write to him with more freedom." In fine, they agreed that Mr. *Dodwell* should write to Dr. *Moore*, and desire him to write to Mr. *Archdale* on the aforementioned Points, representing to him the true Notion of the Light within,

in,

in, and confuting the *Quaker* Notion concerning it. Mr. *Dodwell*, according to this Agreement, dispatch'd away a Letter to Dr. *Henry Moore*, acquainting him with the Case, and desiring of him what is above mentioned. After some time Mr. *Dodwell* receiv'd a Letter from Dr. *Moore*, together with one enclosed to Mr. *Archdale*, which was sent unsealed; and Mr. *Dodwell* was desired, after his Friend Mr. *Borage* had perused it, to convey it sealed to Mr. *Archdale*, by the Hands of the Vicar of *Wiccomb*. But after this Letter had been deliberately read over two or three times, the three Gentlemen before mentioned, i. e. Mr. *Milles*, Mr. *Borage*, and Mr. *Dodwell*, were unanimously of Opinion, that it would be better intirely to suppress the Doctor's Letter, than to deliver it to Mr. *Archdale*; for that it was more likely to confirm him in his *Quaker* Opinions, than to induce him to forsake them. What became of this Gentleman, Mr. *Archdale*, afterwards, and whether he still continued firm to his *Quakerism*, I never thought it worth the while to enquire.

As to Mr. *Borage*, he continued the same Course of Diligence, Piety, and Devotion, as well in the ordinary Course of his Life, as in the Discharge of his Ministerial Office, to the

End
¶ Quere whether it ^{does} not seem ³ that Dr. Moore favoured Mr. Archdale's
Opinion -

End of his Days; which were not many: For his great Studioiness, his perpetual La-bours, and Exercises of Austerity and Primi-tive Devotion, had so decay'd and shatter'd the whole Frame of his Body, which was na-turally not very strong; that not long after Mr. *Milles* left *Wiccomb*, he fell into a Con-sumption, or some wasting Distemper. Mr. *Milles* having occasion, soon after Mr. *Bor-age* fell into this consumptive Indisposition, to make a Journey into his own Country, *Suffolk*, upon the Death of his eldest Brother, Mr. *Thomas Milles*, took *Marlow* in his way, and visited this his good and pious Friend in his last Illness, and not long before his Depart-ure out of this World. He used afterwards to say: "That he never found any Man, " who seemed to him so fit for Death, and "so entirely resigned to the Will of God, " under a lively Prospect and Sense of his "Change, as this good Man, Mr. *Borage*, " appear'd to him at this his last Visit of "him to be."

MR. *Milles* did, as hath been mention'd, sometimes see Sir *Edward Atkins* at *Wic-comb*; and if at any time he went by this Road, to or from *London*, he never failed, as hath been remember'd, to wait on this Gentle-man; who always assur'd him he would, if

it

it were possible, provide better for him; and, as an earnest of it, he sometimes made to him some valuable Present.

Now, in order to make it appear, that the Promises of this most worthy Gentleman, were not such formal ineffectual ones, as are now a days commonly made, only to amuse poor Clergymen, I must observe to you, that Sir Edward Atkins, and Sir Robert Sawyer, who was afterwards *Attorney General*, in the latter End of the Reign of King Charles II, till towards the End of King James II. *i. e.* if I mistake not, from the Beginning of the Year 1681, to the Year 1687, had jointly purchased, of one Mr. Lucy, a Warwickshire Gentleman, an Estate in Hampshire, *viz.* the Manor of *Highecleer* and *Burghcleer*. To this *Manor* two *Advowsons* were *appendent*, *i. e.* that of the *Parsonage* of *Highecleer*, which is small, not worth much above 100*l. per Annum*; and that of the *Parsonage* of *Burghcleer*, a very fat *Benefice*, as being valued at near 400*l. per Annum*. Here Sir Edward Atkins design'd to provide for Mr. Miles, if either of these *Parsonages* fell in due time. And this was the ground of those Assurances, he gave to Mr. Miles from time to time at *Wicomb*, that he would certainly procure something better for him.

Now

Now it happened, that after these two Gentlemen, Sir *Edward Atkins*, and Sir *Robert Sawyer*, had continued some time joyn^t Purchasers of this Estate, Sir *Robert Sawyer* was much inclined to become sole Purchaser thereof, and so made Proposals to Sir *Edward Atkins* to this purpose. Sir *Edward Atkins* was content to agree upon Conditions, and so the Bargain was made between them. But then Sir *Edward Atkins* desired one Favour of Sir *Robert Sawyer*, which was: "That he would give one of the forementioned Parsonages, which should first fall, to Mr. *Milles*, the Vicar of *Wiccomb*." This Proposal Sir *Robert* very readily agreed to, saying: "He had reason to know *Wiccomb*, which was not far from the Place where the Seat of his Family was; and that he was not unacquainted with either Mr. *Milles* the Vicar, or with the good Character he bore there." And it seems Mr. *Milles* had, before this time, as I find by his Journal, been well acquainted with Sir *Robert Sawyer*, had received Letters from him, and writ to him; and had been serviceable to him, in promoting his Interest to be elected Member of Parliament for the Burrough of *Wiccomb*. And accordingly, Mr. *Milles* was, some time after, made acquainted

ted with this Promise of Sir *Robert Sawyer*, to Sir *Edward Atkins*, in his behalf, by one who heard Sir *Robert* mention it, in a very free and unreserved manner.

It was about the Year 1678, whilst Mr. *Milles* was constantly and diligently employ'd in serving the laborious Care of Great *Wic-comb*, that what was then, and afterwards, call'd the *Popish Plot*, broke out, and made a mighty Noise in the World; creating great Fears, Hatred, and Animosity, amongst Men, and casting the Minds of People into all those Paroxysms and Convulsions of Faction and Folly, to which the lower People of *England*, either from the Nature of the Climate, the Influence of evil Spirits, or the malignant Aspect of the Stars, are, I think, more liable than any other Nation under Heaven. Mr. *Edward Coleman*, the Son of a Clergyman, who lived but a little way from *Cockfield*, and who was well known to Mr. *Milles*'s Family, was one of the first, on whom the Storm, that had for a good while been brewing and gathering, at last broke. This Gentleman had been educated partly at *Bury School*, whilst Mr. *Milles* was there; and partly, I think, at *Westminster School*; and was afterwards, if I mistake not, of *Trinity College* in *Cambridge*, travelled abroad, where he chang'd

chang'd his Religion ; and became, after he returned home, Secretary, first to the Duke, and then to the Dukes of York ; in which Post he was when he was apprehended for this pretended Plot. Mr. *Milles* had some knowledge of this Gentleman, both at School, and in the University of Cambridge ; and ased to say, he was a Youth of bright Parts, and a very Gentleman-like Behaviour. This knowledge which Mr. *Milles* formerly had of Mr. *Coleman*, excited his Curiosity to make greater Enquiries into the Matters of which he was accused, and for which he was afterwards condemned and lost his Life, than he might otherwise, perhaps, have done. I find by Mr. *Milles*'s Journal, that he had Copies of Mr. *Coleman*'s Letters sent to him very early, I believe, before they were publish'd in print ; because I find he was employ'd in transcribing them. These Letters therefore, no doubt, Mr. *Milles* often and carefully perused and thought of. And I remember that I heard him say at that time, and since ; that there were no Footsteps to be found in those Letters, of any particular Plot or Design, such as was sworn against him by the Witnesses at his Trial, but only of a general Design, which the Papists always had, and, I believe, always will have, to plant and propa-

propagate their Religion, where it is not already planted and settled; for the doing of which in a *Parliamentary* way, by granting Liberty of Conscience, Mr. *Coleman* thought that to be a proper Season. And I have often heard him wonder at the strong Imaginations, and weak Judgments of some Men, who used to say, that the *whole Popish Plot* was to be seen in Mr. *Coleman's* Letters; and that if all other Evidence was wanting, those Letters were enough to convince any one, that there was such a *Popish Plot* as the Witnesses gave an Account of. Mr. *Milles*, as I find by his Journal, carefully perused the printed Account of Mr. *Coleman's* Trial, and from that, as well as from Mr. *Coleman's* utterly disowning and denying, when Sentence had been passed upon him, and at his Death, what the Witnesses swore against him at his Trial, he seem'd at this time to suspect the *Genuineness* of this Plot. But when they, who were condemned and executed afterwards, on the same Evidence, did, upon their Deaths, and as they hoped for Salvation in the other World, deny *every tittle* of what was laid to their Charge, and for which they suffer'd, Mr. *Milles* no longer gave any Credit to the Accounts, that ran about the Nation concerning this *Plot*; and looked upon

Oates

The LIFE of the
Oates and Bedloe, and the rest of that Crew,
to be no better than a parcel of *perjur'd
Villains*. But that which convinced Mr.
Milles the most of any thing, that this was
nothing but a meer *Sham Plot*, was the De-
claration Mr. *Langhorn* made at his Death.
This Gentleman was neither *Priest* nor *Je-
suit*, but an understanding Lawyer, and of
whom Mr. *Milles* had received this Character,
even before this Calamity befel him, that he
was a Man of *uncommon Integrity*, and of
greater Fairness and Honesty in his Busines,
than was usual among the Men of that Pro-
fession. Mr. *Langhorn* did, at this dismal
Hour, so solemnly and sincerely, so fully,
particularly, and expressly, as he hoped to
see the Face of God, and to *partake of the
Merits of Christ*, disown and renounce eve-
ry Part and Article of what the Witnesses
swore against him; that it is impossible but
that one of these things must be true, either
that he went out of the World *with a Lie in
his Mouth* (which common Humanity for-
bids us to believe) or else that he knew no-
thing of a *Popish Plot*. This latter is now
so apparent, and hath been so fully and plain-
ly represented and made manifest to the
World, by Mr. *Arch-Deacon Eachard*, in
his Account of this Plot, that there is now

no considerate and thoughtful Man in the Nation, who is not sensibly convinc'd, that the whole Business, of what is call'd the *Popish Plot*, was invented, and set on foot, and carried on, by a *noble Peer*^{*}, and a *scandalous Doctor of Divinity*; who, as well as some others of that *Crew*, were arrived to such an Heighth of *Inhumanity*, as could enable them to behold, without Shame or Remorse, so many Men *publickly murther'd*, under a Form of Justice, for Crimes of which they knew them to be perfectly innocent; and that themselves were the *sole Inventors and Framers*.

THESE Speeches of these dying *supposed* Criminals, had such an Effect on Mr. *Milles* as to make him intirely disbelieve, not only the *Popish Plot*, but also what some Men so loudly bellowed about the Nation, that there was then any particular Design or Attempt to bring in *Popery*, by any *sort* of *Force* whatsoever. He was also certainly informed of the very evil Intentions and Inclinations, which some Men at this time had entertain'd, both against the Monarchy and the Church; and this made him apprehend and suspect, that they were going about to play the old

* Earl of Shafisbury.

Game over again, and to set on foot the good old Cause a second time; and to involve the Nation once more, in all that Confusion and Disorder, from which it was not long since it had, in an almost miraculous manner, recover'd itself. These Apprehensions made Mr. *Milles*, in his Conversation, endeavour to free the Minds of Men from causeless Fears and Jealousies; and in his Sermons, to exhort them to Obedience and Loyalty to the King, a hearty and sincere Conformity to the Church, and to Charity, Friendship, and good Neighbourhood towards each other. The Freedom and Zeal he shewed in recommending these Duties, could not fail of being taken notice of at *Witcomb*; which being a great Thorough-fare, and a Place to which the Nobility and Gentry much resort in their Journies, and passing from *London* into the Country, and from the Country to *London*, the report of this Conduct of Mr. *Milles* was carried further, and came to the Knowledge of the Party, who then set themselves in a very fierce Opposition against the Court.

ABOUT the Year 1680, several Clergymen, who in a more than ordinary manner had signaliz'd their Loyalty to the Crown, and firm adherence to the establish'd Church, were thought

thought fit to be vexed, harrassed, and put to Charges, by being sent for up by the *Honourable House of Commons*. And it was not long after several had suffered in this manner, that Mr. *Milles* was kindly advertised by a Friend of his, who was one of them who watched all the Motions, Intrigues, and Cabals, of this Party, that his Name had been mentioned among some of the Clergy who were thought most averse to the Designs of that Party, and to the complying with any Alterations, either in Church or State. This Friend added: "That he did not know what " the *Consequence* might be, but thought " it might be proper for Mr. *Milles* to " come to Town, and shew himself in all " publick Places; that he might the more " easily, and with less Expence to himself, " be forth coming, if he should happen to " be call'd for, on any Occasion." Upon this Mr. *Milles* immediately went to *London*; and, as his Friend advised, appeared every Day in *Westminster-Hall*, the *Court of Requests*, &c. when these Places were fullest of Company. After he had been in *London* some time, his Friend advised him to wait upon a certain Gentleman, who was one of the principal Men of that Party; and to represent to him: "That he was very sorry to

“ hear, that some Gentlemen of the Honourable *House of Commons* were offended at “ his Conduct at *Wiccomb*;” and to assure him, “ That there was no *real* Ground for “ such *Offence*, since he had never said any “ one thing, but what was intended to shew “ his Loyalty to his Prince, and his Affection to his Country.” The Gentleman received Mr. *Milles* with a great deal of Respect; and in a very mild manner told him: “ That “ his Name had indeed been mention’d among those of the Clergy, with whose “ Conduct the House of Commons was not satisfied; but that by some Gentlemen of “ *Buckinghamshire* they were assured of the “ Goodness of his *Character*; and that he “ need not give himself any manner of Concern or Uneasiness upon that Account.” When Mr. *Milles* had informed his Friend of what this Gentleman had said to him, he advised him to stay a little longer in Town: And a few Days after, meeting him, he told him: “ That he would have him to wait upon a certain other Person, and make the same Representation to him, as he had made to the forementioned Gentleman.” When Mr. *Milles* came to this Person, he was received by him with abundant Civility and Respect; and the Answer he gave him was: “ That

“ That something had been said concerning
“ him ; but that it was not regarded : That
“ they (meaning himself and the other
“ Gentlemen of *Buckinghamshire*) knew
“ his Character ; and that he might be assu-
“ red from him, he would never have any
“ *Disturbance* given to him.” After having
reported this Answer to his Friend, he told
him, if he had no other Business in Town,
he might, as soon as he pleased, return to
Wiccomb, and be very easy there : “ For
“ that he was *now sure* he would never have
“ any further Trouble given to him.”

WHILST Mr. *Milles* was preparing to go
home to his Family, he received a Message
from Sir *Edward Atkins*, desiring him, to
come to him. Mr. *Milles* immediately wai-
ted on Sir *Edward* ; who receiving him with
a very chearful Countenance, said : “ He
“ could now assure him, with a great deal
“ of Pleasure, that he might, if he pleased,
“ remove from his laborious Cure at *Wic-*
“ *comb* ; that the Parsonage he had engag’d
“ Sir *Robert Sawyer* to bestow upon him
“ was void. He added, that he should hear
“ more of it in a very little time, and would
“ then acquaint him with it.” After a Day
or two, Sir *Edward* sending for Mr. *Milles*
again, told him : “ He was forry to find that

“ it was *Highcleer* and not *Burghcleer* that
“ was vacant; but however, he thought that
“ was worth his Acceptance; especially, con-
“ sidering that the taking this Living, tho’ a
“ small one, might be a probable means to
“ advance him to the other, which was
“ much better, when it should fall. He add-
“ ed, that he would have him immediately
“ wait on Sir *Robert Sawyer*.” Mr. *Milles*
immediately following this Direction, and
waiting on Sir *Robert*, was told by him:
“ That the Rectory of *Highcleer* was va-
“ cant by the Death of Mr. *Massey*; and
“ that the Presentation of him to it, should
“ be signed as soon as he pleased.” Here-
upon Mr. *Milles* was very expressive of his
Thanks to Sir *Robert Sawyer*; who reply’d:
“ He was glad it lay in his Power to do him
“ any Kindness; but that he had a very good
“ Friend in Sir *Edward Atkins*, and that to
“ him the greatest part of his Thanks was
“ due.” Mr. *Milles* desired of Sir *Robert*
Sawyer, that since he had been some time
from home, and the Provision he had made
for the Service of his Cure was now at an
End, he would give him leave to return for
a few Weeks to *Wiccomb*, after which he
would wait on him again, to receive, with a
great deal of Gratitude, the Favour of his
Presen-

Presentation to the Parsonage of *Highcleer*. To this Proposal Sir *Robert* easily consented; and Mr. *Milles*, after having, with great Expressions of Gratitude, taken leave of his good and sure Friend, Sir *Edward Atkins*, returned to *Wiccomb*. When he was come hither, he resolved to make a Journey to *Highcleer*, to take a View of it, which accordingly he did. On his Return from *Highcleer*, he was in great doubt, whether he should leave *Wiccomb* for it. He found this Parish to be situated in a remote and desolate Corner of the World, the Parsonage of small Value, by reason of a *Modus Decimandi*, which, by his Predecessors, had been suffered to grow upon it into a Custom; the Country barren, the People poor, the Parsonage-house old, and out of repair, with very few Conveniencies about it. These, and some other Considerations, did much discourage him from accepting of *Highcleer*. But again, when he considered, that if he refused this Offer, he should undoubtedly disoblige one, if not both his Friends; that thereby he should lose a great part of his Interest, and perhaps be pinn'd down for Life, to the poor and laborious Cure of *Wiccomb*: When he considered further, that by taking this Parsonage, he should oblige Sir *Edward Atkins*, and be

under the immediate Protection and Favour of Sir *Robert Sawyer*, for whom he had a very sincere Respect, and whom he had many ways served and obliged at *Wiccomb*, he determined himself to accept of *Highcleer*; and going up to *London* again, had a Presentation to the Parsonage of *Highcleer*, given to him by Sir *Robert Sawyer*.

AND now Mr. *Milles*, when the Spring of the Year 1681, began to advance, was preparing to remove to *Highcleer*. All his Friends and Neighbours at *Wiccomb*, and about it, came and took a very solemn and affectionate Leave of him, with Tears in their Eyes, wishing to him and his Family all manner of Happiness, in the Place to which he was going. But with none did Mr. *Milles* part with more Reluctancy, or was parted with, with greater Regret, than with Dr. *LLuellyn* and his Family, from whom Mr. *Milles* had found all the Respect and Friendship he could expect. When he had, as it were, dismantled his House, by taking down the Goods to send them to *Highcleer*, several of his Neighbours would dine and sup with him, in the Vicarage House, at their own Expence; and sending in Provisions, would eat them at his Table; manifesting thereby, and frequently affirming, that they would have been glad to have

have maintained his Family, and even to have lived with him, if they could have kept him with them. The Day before he parted from *Wiccomb*, they came in great Numbers to take their final Leave of him; and loaded him, not only with such things as were necessary, but also with a great deal more than was necessary, which he took care should be disposed of to the Poor.

AND now, having conducted this good and pious Man, Mr. *Milles*, from *Cockfield*, the Place of his Nativity, to the Free-School of *St. Edmund's-Bury*, from *St. Edmund's-Bury* to the University of *Cambridge*, from *Cambridge* to a Curacy at *Barley*, from *Barley* to the Vicarage of *Wiccomb*, I am now to introduce him upon the last Stage of his Pilgrimage here on Earth; which was the Rectory of *Highcleer*, a small Country Village in *Hampshire*, situate at the Distance of four little Miles from the Town of *Newbury*, in *Berkshire*; for the Parish of *Highcleer* is the last Parish in *Hampshire*, being divided from the Parish of *Newbury*, which is the first Parish in *Berkshire*, by the small River *Anborne*, or *Enborne*, which here, where it divides the two forementioned Parishes and Counties, is commonly called the *Wash-water*. In this Country-Retirement,

ment, Mr. *Milles* lived with the greatest Contentment and Happiness, in the constant Exercise of Piety and Devotion, both publick and private, to God, Hospitality to the Rich, Alms-deeds to the Poor, and of doing good to all, from *Friday* the 29th Day of *April* 1681, when he, with his Family, arrived at *Highcleer* from *Wiccomb*, to *Wednesday* the 6th Day of *July* 1720, when it pleased God to receive him to his Mercy; the full Space of thirty-nine Years, two Months and seven Days.

WHEN Mr. *Milles* was thoroughly settled at *Highcleer*, he considered that he should not be able, on the Income of that Parsonage, to afford his Children that Education abroad, which he was willing and desirous to give them; and so resolved to teach them himself at home those Elements of the *Latin*, *Greek*, and *Hebrew* Tongues, which are commonly learned in the ordinary Schools, and which himself had been so well grounded in by Dr. *Stephens* at *Bury* School. By this method he concluded he should not only save an Expence, namely, that of giving his own Children a good Education; but also that he should bring in some Profit, whereby he might be a little assisted to subsist his Family in a creditable way, in a barren and dear Country,

Country, by teaching of others with his own Children, who might come to him for that Purpose. And accordingly, he had not taught his own Children very long, before some Gentlemen thereabouts, hearing of it, apply'd to him, and sent their Sons to be educated by him; and in no long time his House was filled with the Sons of Gentlemen, who boarded with him. His Intention and profess'd Design, for a good while, was not to take above a certain Number of Scholars. But after he had taught his own Sons, as well as the Sons of several others, and sent them to the University of *Oxford*; and was now thinking to leave off the Drudgery of teaching a School, he found himself so far engag'd, and Gentlemen so pressing to have their Sons taught by him, that he determin'd to enlarge his House so much, as to render it more commodious for the Reception of Boarders, and the teaching of a larger Number of Scholars. Accordingly, about the Year 1694, he began to raise some additional Buildings to the old Parsonage-house, whereby it was render'd more convenient in its Offices, and Rooms for the Reception and Accommodation of Strangers. After this Building was finished, that excellent and truly noble Person, the Right Honourable the Earl of *Pembroke*,

broke, whom Mr. *Milles* used always to mention with the highest Honour, which that illustrious Nobleman doth so justly merit, from all that are acquainted with his uncommon *Virtues*, intrusted Mr. *Milles* with the Care of the Education of his Sons. This was such an Obligation upon Mr. *Milles*, to continue the Business of his School, that he determined not to intermit it, so long as this noble *Earl* would be pleased to send any of his Sons to him to be taught.

IN managing the Business of his School, Mr. *Milles*'s great Care was to breed the Children, committed to his Care, to Sentiments and Habits of Truth and Virtue, of Piety and Devotion, of good Nature and Friendliness, to one another, and to all Men. The teaching and grounding them in the perfect Practice of these, and the like Principles and Duties, he thought to be of far greater moment, than all the Knowledge of Letters, with which their Understandings and Memories could be furnished; and tho' he was far from thinking this ought in the least to be neglected, yet he always seemed more concerned for the other. He abhorred the Thoughts of practising the Methods of those furious *Orbili*, who, by the means of their *Fasces*, more dreadful to the Boys than ever

the

the *Roman* Rods and Axes were to the People of *Rome*, tyrannize over them in a most terrible manner, and seem better fitted for the Office of *Coachmen*, than for that of governing a School. Mr. *Milles* thought no Children, least of all the Children of Gentlemen, ought to be treated in such a barbarous and shameful way. Nor was he desirous, nor did he seem ever to endeavour to settle any great Authority and Awe towards himself, in the Minds of the Children that were committed to his Government. He would frequently reason with them, and represent to them the Necessity of doing some things, and the Advantage of abstaining from others; and leave it to their own choice, after trial, which way they would act: Sometimes he would rally and jest them into a Performance of their Duty, and at other times he would teach and explain things to them, in a cheerful, merry, and facetious way; whereby the Impression became more lively and pleasing, and lasted longer with them. He always took care to suppress every thing in them, that might have any tendency to *Vice*, and to point out to them, and lead them, in all the Paths of Regularity, *Virtue*, and *Religion*. He taught them, both by Precept and Example, to be *humane*, *civil*, and *kind* to all,

more

more especially to the Poor, to whom he would sometimes, in a pleasant and artful way, lead the Children to perform Acts of Generosity and Charity. In fine, if he did not make his Scholars such exact Critics, in the *Greek* and *Latin* Classics, as some Boys, by a very warm Application of something to their hinder Parts are now and then render'd, at *some* Schools, yet he instill'd manly and honourable Principles into their Minds, he taught them to abhor such Actions, as were really base and mean; and to like and be pleas'd with those, which are truly honourable and praise-worthy. In a word, his whole Endeavour was to make the Youths, both knowing and good at the same time.

But we are not to think, that his Attendance and Care about his School, did in the least intrench upon the Performance of any part of the Duty of a *Parish* Minister. In this he was most diligent, not only punctually and readily acquitting himself, of all the occasional Offices, of Baptizing, Burying, visiting the Sick, &c. which in that Country Parish were not many, and were easily performed; but also in saying Prayers *once every Day* at the *Church*, tho' his House was situated at the Distance of *half a Mile* from it. In reading Prayers and Preaching twice every

evening

Sunday

Sunday throughout the Year, and Catechising in the time of Lent; in visiting the better Sort, and conferring with them at their Houses; and, in fine, in doing all the kind and friendly Offices he could for all. This Conduct gain'd him the Love and Esteem of all his Neighbours in his *Parish*, and of very many out of his *Parish*. His very clear and pathetic way of Preaching, and of recommending the Doctrines and Duties of the Christian Life, in the most affectionate and moving manner, to the Acceptation and Practice of his Hearers, filled his Church so full, not only of the People of *his own* Parish, but also of such as came from the neighbouring Parishes round about, that it was not large enough to contain the Numbers that resorted thither. This Custom, however, of leaving their own Parish-Church and Minister, and repairing to other Churches, was what Mr. *Milles*, indeed, always disapproved of, and would frequently reprove and blame, in a friendly way, them, who came from other Parishes to hear him. Notwithstanding which they still came, and the Multitudes that flock'd to *Highcler* Church, to attend on Mr. *Milles*'s Instructions, and the want of room there for them, was what first put Sir *Robert Sawyer* upon the thoughts of building

building a new Church in that Parish. And this, as I am inform'd, was one of the Reasons which he assigned, in the Application, or Address, that he made to the Bishop of *Winchester*, for leave to enlarge the Church, that the Site, or Compass of the old Church, was not large and capacious enough to contain the great Numbers of People that repair'd thither. Sir *Robert Sawyer* might have, and no doubt had, other Reasons for his rebuilding this *Parish-Church*; such as the Credit and Reputation he should, by such a good Work, acquire, not only in the *present*, but *after* Times, the more convenient and stately accommodation at *Church* of himself, his Family, and immediate Tenants; which he hath, indeed, very amply provided for.

WHEN Sir *Robert Sawyer* had determined to build the Parish Church of *Highcleer*, he consulted with Mr. *Milles* what Provision should be made for the People of the Parish, after the old Church was pulled down, until a new one was erected, and fit for their Reception; and it was thought by both, the best way to advise the People to go to those Neighbouring Parish-Churches, which lay nearest to their dwelling Houses. The old Church at *Highcleer*, as I find by Mr. *Milles*'s Journal, began to be pulled down on *Wednesday* in *Geiblind* *Easter*.

Easter-Week, which was the 18th Day of April, in the Year 1688. And the People of the Parish were very well contented to resort to the neighbouring Churches, where Mr. *Milles* preached very often, at one or other of them almost every Lord's-Day. But the *Presbyterians* at *Newbury* being always watchful to propagate their *Schism*, in Places where it is not already planted, when the old Church at *Highcleer* was taken down, sent one of their vile Fraternity of Preachers to *Highcleer*, to try whether he could raise a Congregation there. This Man got into a Barn, belonging to one of the Parish, and there began his Preaching to some he brought with him from *Newbury*: And after he had preached there several *Sundays*, his only Auditors of *Highcleer*, were a few poor Women and Children, who, out of mere Curiosity, ran to hear what was said, and see what was done.

MR. *Milles*, however, being informed of this Man's Proceedings, thought it would be the best way to put a Stop to this Schismatical Attemp^r, at the Beginning; and for this End, consulting with Sir *Robert Sawyer*, they agreed that Mr. *Milles* should officiate and preach every *Sunday*, in the great Hall in Sir *Robert Sawyer's* House, which, to-

A
are generally
men of good
moral^s, yet
never the worse
for having
a little dirt
thrown on^y



gether with the Parlours near it, were large enough to hold a good part of the Parishioners. I find by Mr. *Milles*'s Journal, that he began to read Prayers and preach in this *Hall*, on *Sunday* the 22^d of *July* 1688, and continued it every *Sunday* after, till the new Church was fit for the Reception of the Parish. The *Presbyterian* Teacher, after this, soon left coming to *Highcleer*, finding no Encouragement there; nor was there, at any time afterwards, any Attempt made to gather a separate Congregation in this Place. And, indeed, Mr. *Milles*, for the last five and thirty of the nine and thirty Years that he was Minister of *Highcleer*, had not one *Dissent*
~~er~~, as I have been informed, of any denomination, in his Parish; notwithstanding that this Parish borders on the Parish of *Newbury*, which abounds with *Dissenters* of all Sorts; and the neighbouring Parish of *Burghcleer* hath also a great many *Presbyterians* in it. In this *Hall*, however, Mr. *Milles* constantly said the ordinary Service, and preached twice every *Lord's-Day*, till the new Church was opened, which, if I mistake not, is to be fixed to the Year 1689; at what time of the Year I am not informed, but I suppose it was about the Beginning of it.

*Subjects & good neighbours; their non-CON-
formity having no connection with
civil polity*

ON Mr. *Milles*'s arrival at *Highcleer*, and Settlement there, he endeavoured first of all to be personally acquainted, and to cultivate a friendly Correspondence with all the People, even the poorest of his Parish. The better Sort he visited, and was visited by them, and frequently entertain'd them at his Table; and the poorest of all, he chearfully, and in a most humble manner, relieved at his Door, commonly with his own Hands, mixing some good Admonition, or Instruction, with his Alms; and very often, to save them the Trouble and loss of Time from their Labour, in coming to his House, he would walk to their poor Cottages, and there leave the Money he was intrusted with for them, whether it were Sacrament Money, or Money out of his own Purse, or Money that was given to him to distribute among them.

BUT Mr. *Milles*'s great Care, after he was thoroughly fixed at *Highcleer*, was to cultivate a sincere and intimate Friendship with his *Bretbren* of the *Clergy*, who, all of them, in no long time, grew into a most affectionate Regard and Respect for him. He very frequently exchanged Duties with them, he officiating for them, and they for him, on the *Lord's Day*; and when at any time their Business called them from home, and obliged

them to be absent any *Lord's-Day* from their their Cures, Mr. *Milles* was always ready to supply for them, and never known to refuse, or make any Excuse when he was apply'd to for this Purpose. And in the Neighbouring large Town of *Newbury*, he not only frequently supply'd the Church there, at the Minister's desire, in his Absence, but also when the Turns of Preaching came very thick upon the younger Men, who were Curates there, he never declined easing them, by an exchange of Duty; he going to *Newbury* and preaching for them, and they coming to his little Church of *Highcleer* and officiating for him.

AND here I cannot forget a mighty Deliverance, which Mr. *Milles*, and a great part of the Town of *Newbury*, once had, upon the Occasion of Mr. *Milles*'s preaching there. It seemed indeed by this, and some other Instances of God's wonderful Providence over him, that he had a more than ordinary Guard and Attendance of the holy Angels about him, to keep him, and all that were with him, or near him, from all Harm and Mischief. It was on *Sunday* the second of *February* 1684, that Mr. *Milles*, by exchange with one Mr. *Vaughan*, Curate of *Newbury*, went thither to officiate; where, preaching on 2 *Cor. vi. 2.*

For

For he saith, I have heard thee in a time accepted, and in the Day of Salvation have I succoured thee, behold now is the accepted time, behold now is the Day of Salvation.

And not continuing his Discourse very long, because of the Sacrament of the *Holy Eucharist*, which was to be celebrated afterwards, whilst he, and the Congregation that stay'd to receive, were in the Chancel, and he was administering the Sacrament, a great part of the Roof, over the Body of the Church, where the People used to assemble at Prayers and Sermon, on a sudden fell down, with a mighty Noise, and to the great Amazement and Terror of all that were in the Chancel, tho' the Ruins did not come near them; but falling on the Pews, in the middle of the Church, with an heavy Weight of Lead, that covered that part of the Church, intirely demolish'd them, and would, doubtless, miserably have crush'd to death, the People that were but just gone of them, if they had been there. The Sacrament was hereby interrupted, the People hastily running out of the Church, and leaving Mr. *Milles* alone in the Chancel, who, after he had on his Knees given thanks to God, at the Altar, for this great Deliverance, and finding that none of the People would return into the Chancel,

that so he might have compleated the Service, came out of the Church not in the least affrighted, but full of Sentiments and Expressions of Gratitude to God, for his gracious Protection.

IT was observable, that the Roof of the Church fell down no farther than to the Pillar, against which the *Pulpit* stood, and whereunto it was fastened, and the *Pulpit* itself was not in the least damaged. So that if Mr. *Milles* had continued in the *Pulpit* till the Roof had fallen, how miserable a Carnage soever it had made among the People, he, in all likelihood, had been safe from Harm. This, however, did not in the least diminish the Sense he had of, and the Gratitude he ever retain'd for, this mighty *Deli-verance*, which he never afterwards mentioned himself, or heard mentioned by others, without Expressions of his hearty and unfeigned Thanks to God for the same.

ONE Circumstance there was in this great Mercy, which Mr. *Milles* used afterwards to mention with the utmost Gratitude. It was his Custom, on a Lord's-Day in the Morning, especially when he officiated at *Newbury*, where, after he had rode four Miles, the Labour of speaking was greater than in his own Church, to smoke a Pipe of Tobac-

co, in order to compose his Thoughts, and enable him, as he said it wonderfully did, the better to go thro' the Service which was to ensue. And this was known to be so customary with him, that this *Sunday* Morning, when he came into the Minister of *Newbury*'s House, he was asked, and even pressed, to do as he used to do, and to take a Pipe; but, as he affirmed afterwards, he felt upon his Mind at that time, so lively a Sense of the Service of the Holy *Eucharist*, which was to follow the Sermon, that he broke in upon his former Custom, and refused to smoke. Upon the Consideration of this Circumstance, how inconsiderable soever it may seem in itself, this *good Man* used afterwards to offer up Praise unto God, who in that critical Juncture, and on so slight an Incident, did nevertheless, so work upon his Mind, as to restrain him from doing at that time, what he was so much accustomed to: For, as he used to say, if God had not with-held him from smoking a Pipe of Tobacco that Morning, how many Hundreds of the People of *Newbury* must inevitably have lost their Lives.

To this I may add, that if another Clergyman had preached that Day, who by writing down beforehand, all he designed to say, had tied himself up to speak just so many Mi-

nutes, the People, in all Probability, had not escaped this terrible Destruction. Whereas Mr. *Milles*, who did not use to write down every Word of his Sermon beforehand, but gave himself the liberty of speaking a longer or a shorter time, as he saw occasion, was not bound to any Number of Minutes, and by shortning his Sermon at this time, on account of the Sacrament which was to follow, was an accidental Cause, that the People of that Town were snatched like a Firebrand out of the Fire, from this *imminent* and most dreadful Calamity.

It was also observed, and always remember'd by Mr. *Milles*, as a providential Concurrence of another remarkable Circumstance, to save the People of *Newbury* from this Danger, that the Lessons were shorter this Lord's-Day than upon most other *Sundays* in the Year.

As this Accident made a mighty Noise all over the Kingdom, so the good People of *Newbury* were so sensible of God's Protection and Care over them herein, that it was proposed to Mr. *Milles*, that as long as he should live in this Neighbourhood at least, the Anniversary of this Deliverance should be kept at *Newbury*, and Mr. *Milles* should be desired every Year to preach upon this Occasion.

sion. But this, Mr. *Milles* told them, was a Motion he could not agree with, till it were enjoyned by a superior Authority, and consented to by all Parties concern'd. But however, he preached on the same Day for several Years afterwards, on the same Text he had preached on when the Church fell, to the great edification and satisfaction of the People of *Newbury*.

As to Mr. *Milles*'s Acquaintance and Friends, whilst he was Minister of *Highcleer*, the first that ought to be mentioned, is the Right Honourable *Thomas Earl of Pembroke*, whom, as I have said, Mr. *Milles* never heard mentioned by others, or mentioned himself, without that Respect and Honour, which all that know him are sensible is justly due to his extraordinary Virtues. A Person of so much Humanity and Goodness, such condescension and nobleness of Spirit, to all with whom he hath any Correspondence, as renders him an illustrious Example, and fit to be imitated by the greatest and best Men in the Nation. This noble Gentleman, when he used to retire into the Country to *Highcleer*, was pleased to shew more than ordinary Civility and Kindness to Mr. *Milles*; in whose Conversation, whilst he was there, he seemed to take some Satisfaction. I have been
certainly

certainly informed, that he was always most courteous and condescending to him; and had such a regard for the Integrity and Piety which he discern'd in Mr. *Milles*, as not only made him have a most sincere Respect for him, but also inclined him to permit his eldest Son to attend him into *Ireland*, when he went Lord Lieutenant into that Kingdom, and caused him to recommend him to the late Queen, for the vacant See of *Waterford* and *Lismore*, which he now enjoys.

THE next Friend of Mr. *Milles*, we ought to mention, was his Patron, when he came to *Highcleer*, Sir *Robert Sawyer*; who, at the Recommendation of Sir *Edward Atkins*, as hath been already mentioned, bestowed on him the Parsonage of *Highcleer*. This Gentleman was born in *Berkshire*, not far from *Windsor*, educated at *Cambridge*, in *Magdalen College*, where I have heard, he was Fellow; some time after the *Restoration* he apply'd himself to the diligent Practice of the Common Law, and got into a good deal of Business, especially in his Majesty's Court of *Exchequer*. He was a Representative in Parliament, for the Burrough of *Witcomb*, and for the University of *Cambridge*. He was made Attorney General about the Beginning of the Year 1681, in the room of Sir *Creswel*.

Creswell Levinz, who was made one of the Judges of the Common Pleas, and continued seven Years in that Post, till the Year 1687. He had always a sincere Respect for Mr. *Milles*; and on the other hand, Mr. *Milles* was not wanting in paying all manner of deference to him. And tho' Sir *Edward Atkins* was Mr. *Milles*'s chief Friend, as I have already mention'd, in procuring for him all the little Preferment he ever enjoy'd, yet Sir *Robert Sawyer* being the Hand that bestow'd *Highcleer* upon him, Mr. *Milles* always shewed himself to have the most grateful Sense of his Favour to him herein. And this made him somewhat cautious in mentioning how much Sir *Edward Atkins* was concerned in his Promotion, lest he should hereby give any Umbrage to Sir *Robert Sawyer*, and prevent any Kindness which he might afterwards be inclined to shew to him, or his. And, indeed, Mr. *Milles*'s Respect for Sir *Robert Sawyer* continued to his Death, and to his Memory after he was dead; nor could any thing take it away, or in the least diminish it. This Gentleman dy'd of a Dropsey at *Highcleer*, on the 28th Day of *July*, in the Year 1692; and Mr. *Milles*, who buried him there, when he entered him in the Register-Book of the Parish, could

not

not forbear to give him the following very honourable Character, *i. e.* " That he was " put out of the Place of *Attorney General* by King *James II*, for his *Integrity*. " That he was a Gentleman of good Principles, and good Practice, and immovable in them. That he was of a sweet and chearful Temper, of a courteous and obliging Carriage. In fine, that he was constantly doing much good, and was himself a Blessing and a public Good; and that he reaps the Reward of all, in the Society of the Spirits of just Men made perfect."

MR. *Milles*'s next Acquaintance and Friend, was the Reverend Dr. *George Hooper*, whom he found Rector of *East Woodhay* and *Ashmansworth*, when he came to *Highcleer*. For this most excellent Person, Mr. *Milles* had, as every one had that ever was acquainted with his rare Endowments, the greatest Respect and Honour. He frequently mentions him in his Journal, in such a manner, as plainly shews that he had the highest Opinion of his excellent Accomplishments and shining Worth. I have heard him often say, that of all the Clergymen he was ever acquainted with, there was none in whom the three Characters, of the perfect Gentleman, the thorough Scholar, and the venerable and skillful

skillful Divine, met in so high an Exaltation and great Perfection as in him. He used to say, that he was a public Blessing to that Country, and to the Clergy thereabouts; and by his sweet and obliging Deportment to all, not only gained the Affections and Esteem of all; but also set the Clergy, in particular, such an Example, by the Imitation of which, they might greatly have advanced the Interest of our poor Church. With him Mr. *Milles* cultivated a very intimate and friendly Correspondence, often visiting him, and being sometimes visited by him, as long as he continued Rector of *East-Woodbay*, which was till he was made Dean of *Canterbury*; which happened about the Year 1693. 1691.

ANOTHER of Mr. *Milles*'s most intimate Friends and Acquaintance, whilst he lived at *Highcleer*, was the Reverend Dr. *John Hern*, Canon of *Windsor*, who succeeded the Reverend Dr. *Hooper*, as Dr. *Hooper* did Bishop *Ken*, in the Parsonage of *East-Woodbay* and *Ashmansworth*. This Gentleman was, in all respects, of so sweet a Temper, so perfectly regular a Life and Conversation, and so diligent and dextrous in the Business and Work of a Parish Minister, that nothing could be more acceptable to Mr. *Milles*, than Dr. *Hern*; as on the other hand Mr. *Milles* had

a great

i

The LIFE of the
a great Share of Dr. Hern's Affection and Esteem. Mr. Milles used to say, that Dr. Hooper's leaving this Country, would, as he thought, have been the greatest Loss that could have happened to it; if it had not been so abundantly made up, and so amply compensated in the coming of Dr. Hern into it. And indeed he was a Man of primitive Manners, a most unblameable Life, and perfect Integrity of Conversation. He being also by Birth a Norfolk Man, and that County, as is known, bordering upon Suffolk, they looked upon one another almost as Countrymen, by reason of the great Similitude of Manners and Dialect, which is between those two Counties. Their Families also were not unknown to each the other. Besides, Dr. Hern was educated at Cambridge, and, I think, Fellow of Clare-Hall there; which made Mr. Milles, who used sometimes in a cheerful manner to shew himself facetiously concerned for that University, take the greater Complaisancy and Satisfaction in a Man who was so great an Honour to it. Besides, Dr. Herne was a Gentleman extremely well acquainted with the World, as having been much at Court, not only whilst he was Chaplain to the Princess of Orange, afterwards Queen Mary, in Holland, but also after the

Revo-

Revolution; which enabled him, as his Affection to Mr. *Milles* inclined him, to give a truer and juster Account, both of Men and Things, than Mr. *Milles* could have from most of those with whom he conversed. Dr. *Hern* was also heartily concerned for the Welfare of Mr. *Milles* and his Family; and his Children being at this time unprovided for, the Doctor was always thinking of Methods, and contriving Means to serve Mr. *Milles* in this respect, which render'd him highly oblig'd, and very much knit his Affections to this *good Man*, who otherways deserved a large Share of Esteem, from every one that knew his great Worth. Sure I am, that Mr. *Milles* was so sincerely and heartily attach'd to him, that no Affliction, during the whole Course of his Life, next to the loss of his Wife, was so grievous to him, as the Death of Dr. *Herne*, who departed this Life at *Woodhay*, on the 24th Day of *April*, in the Year 1707, and was interr'd in the Parish Church there. And a Man he was, as Mr. *Milles* used to say, *of whom the World was not worthy.*

ANOTHER of Mr. *Milles*'s Friends of the Clergy, was Mr. *Gillingham*, Minister of *Ham* in *Wiltshire*, concerning whom I have been able to inform myself but very slenderly.

ly. He was one in whose Company Mr. *Milles* used to say he took great Delight, which makes me think he had a good deal of Easiness and Sweetness, of Candor and Moderation in his Conversation, which Qualities were what Mr. *Milles* was known to take the greatest Satisfaction in. On the same Account, I suppose, he greatly admir'd the Conversation of another Clergyman, one Mr. *Smith*, Minister of *Kympton*; who, he used to say, was a Man of such Accomplishments, as fitted him for a much higher Station in the Church, than that of a Country Minister.

THESE were Mr. *Milles*'s chief Friends of the Clergy, whilst he was Minister of *High-cleer*, whom he valued so much, that when Dr. *Hern* and Mr. *Smith* of *Kympton* died, he used to say, there was no one of his Brethren thereabouts, but Mr. *Gillingham*, who died not long before Mr. *Milles*, and the Reverend Mr. *Joseph Wood*, Vicar of *Whitchurch* in *Hampshire*, who is still alive, in whose Company he could take any manner of Satisfaction; and that it was now time for him to go out of the World, when most of his best Friends were gone before him.

BUT there was no Event which befel Mr. *Milles*, during the Course of his Pilgrimage in this Vale of Tears, that contributed so much

much to disengage his Affections from this World, and to create in him an Indifference for Life, as the Loss of Mrs. *Milles*, his dear and tender Wife, who had been a constant and faithful Companion to him, in all the several Turns and Changes of Fortune he had met with in the World. She had lived with him about eight and thirty Years, and was a most frugal, faithful, and diligent Manager of all his Concerns. For Industry, and a prudent Foresight and Care in the providing for, and governing her Family, she had few Equals. Her Children found the Benefit of her Conduct, and, as I have heard, have ascrib'd the prosperous Condition, in which they now are, chiefly to her Management. She died of a Distemper, which she had been always afraid of, the *Small-pox*, on the 14th of *January*, on the Year 1707; and was inter'd in the Chancel of the Parish Church of *Highcleer*. This afflicting Accident, as it was a mighty Loss, so was it the Occasion of great Grief to Mr. *Milles*; and, without doubt, gave him a lively Sense of his own Mortality.

AND, indeed, his Departure out of this World, was what Mr. *Milles* often thought and spoke of in the latter part of his Days, even whilst he continued in perfect Health,

Strength, and Vigour. He used frequently to say to his Children : " That he was now grown old, and that he had not long to live, and that he should be ready to obey, whenever God pleased to call him, to whose holy Will he desired his own Will might in all things be conformable." And at the end of his Letter to them, he used to subscribe himself: " For the little time that was before him, their affectionate Father." And, indeed, during the whole Course of his Life, he seemed not to have been very strongly attached and fixed to this World, being always very indifferent as to Life, and sitting loose and disengaged from all the Enjoyments of it; except they were such as were common, as the Light of the Sun, the Pleasure of the Air, and the Verdure of the Fields, &c. which he seemed to have a cheerful and grateful Relish for. He thought that otherways the World afforded but very little Satisfaction; and that the displeasing and troublesome Events of it, did, in the Lives of all Men, far exceed and outweigh those which were any way pleasing and satisfactory. He lived, indeed, very happily in it, having never met with any Misfortunes or Disappointments in passing thro' it, except the Deaths of Relations and Friends, but what were

were plainly the Effect of the causeless Villany, Iniquity, or Envy, of others to him, from whom he never had deserved any sort of Evil. And these things he used to bear, not only with Contentment, but Chearfulness; saying, " That God frequently made use of " the Wickedness, and irregular Passions of " Men, to bring about the wise Ends of his " Providence; and that he had found that " the Malice of some Men towards him, had " been every now and then so over-ruled, as " to turn to his greatest Good." And I find in his *Diary*, that when a certain Person, out of mere hatred and Envy, had endeavoured to lessen and defame him, in a most false and injurious manner; to one whose good Opinion Mr. *Milles* had obtained and highly valued, tho' as he says, *the thing troubled him*; yet he adds these Words; *Sed Deus, spero, hoc in bonum convertet. I hope God will bring good out of the evil Intentions and Actions of this Man.* And yet so sensible was Mr. *Milles* of the Malice of this Person, that he took an Opportunity some time after, to propose this Matter to him, and in a modest and private manner to demand of him: " That he would give him Satisfaction " for the Injury he had done him, by *only* " setting him right again, according to what

H 2

" he

“ he knew to be the Truth, in the Opinion
“ that Person, to whom he had in such a false
“ and spitesful manner misrepresented him.”
And when this Person reply’d: That *what
he had said was only spoken in jest, and so
taken by the Person to whom he spoke it,*
Mr. *Milles* was immediately satisfied. So
easy was this *good Man* to take the least Re-
paration, in case of any sort of Injury which
was done to him. And in the Issue, he did
not find that this Gentleman did gain the least
part of his End; which was to prejudice, and
if possible, to ruin Mr. *Milles* in the Opin-
ion of the other, who after this treated Mr.
Milles with more Respect and Friendship
than he had ever before shewn unto him.
So prophetic was Mr. *Milles* in what he writ
on this Occasion: *Sed Deus spero hoc in bo-
num convertet.*

BUT Mr. *Milles*’s being disengaged, and
sitting loose from the World, was not the
Virtue with which *alone* the Life of this very
worthy and excellent Man was adorn’d. He
was also a most affectionate Friend to, and
heartily concern’d for the true Interest of
his Country in *Church* and *State*. He was
an hearty Enemy to all Changes in both, as
knowing by the best way of Information, *Ex-
periente*, that any Alteration in either,
tended

tended to, and would infallibly end in the Ruin of his Country; the Welfare and Prosperity of which, no Man could have more at heart than Mr. *Milles* had. He was always utterly averse to *Republican* Schemes, which he knew would never agree with the Situation and Extent of our Dominions, or with the Disposition and Humour of the People. All the Steps to this sort of Government, he, in his Station, zealously opposed; and accordingly, used much to lament any Encroachments that were made, as he was sensible a great many had been, and were daily attempted to be made, on the Prerogative of the Crown; either by the People or the Parliament. He was equally averse to the Tyranny of an unlimited and absolute Monarchy, trembling at the thoughts of a *French* Government; which, as he imagined, fundamentally destroyed Property, and made all People Slaves.

As when Mr. *Milles* was at the University of *Cambridge*, he was zealous for the bringing in again of the ancient Government in Church and State, before it came to pass; so when it was effected, he was not less hearty and affectionate for the Continuance and Prosperity, than he had been for the Restoration of it. He had a very advanta-

gious and great Opinion concerning the Administration of King *Charles II*; and tho' he heartily abhor'd those personal Vices, which stain'd this Prince's Character, yet he thought no one understood better, nor practised more dexterously, the true Art of governing the *English* People and Nation than he did. He was well informed, and abundantly sensible of the Malignity of a certain noble Peer, who was the chief Occasion of all the Troubles in this Prince's Reign; and when he lived at *Wiccomb*, endeavoured to open the Eyes of all People, as to this Affair; and to convince them that it was not *Papery* and *Slavery*, but *Presbytery* and *Republic*, that we were in the greatest Danger of. However, he plainly foresaw that King *Charles* would be too hard for, and quickly surmount all Opposition; which, towards the latter end of his Reign he had in a great measure accomplished. In his Journal, I find, that he mentions the Day of his Death, which was *Friday* the sixth Day of *February* 1685,
" As a sad Day, for on this Day our Gracious King *Charles II*, of whom this Nation was not worthy, died of an *Apoplexy*,
" about ten a-Clock in the Morning, to the great Grief of all loyal and good Christian Subjects."

THE Accession of King *James* to the Crown, with so fair Hopes, and such ample Promises, was matter of great Comfort to Mr. *Milles*, and render'd him very cheerful and sanguine. He always reproved them, who would every now and then be suggesting Fear and Jealousies, which were prejudicial to the Government and Administration of this Prince; telling them that they might depend upon the *Word of a King*.

HE was heartily zealous for the Crown and ancient Government of the Church, when the Duke of *Monmouth* invaded the Kingdom, and raised a formidable Rebellion against King *James*. In his public and private Discourses, he manifested the utmost Abhorrence of this Person's Proceedings, and exhorted all People to continue true and faithful to King *James*, as, he said, they were most indispensably bound by their *Allegiance* to do. And when the Duke of *Monmouth* took upon him the Title and Style of *King*, he plainly saw that his real and his pretended Designs were very widely distant; and that People's joyning with, or any way favouring him, would be a Means to engage the Nation in a long and bloody Civil War. Notwithstanding which, when his Army had been defeated at *Sedgemoore*, and the Rebel-

lion was intirely crush'd, he thought a great deal of Mercy ought to have been shewn to the People engag'd in it; and even pity'd heartily the Case of the *Duke* himself, in being brought and made a miserable Spectacle on a Scaffold, after he had been admitted into the King's Presence, and in so submissive a manner begg'd his Life of him.

But AFTER this, King *James* pulled of the Mask, and plainly discovered his Inclinations to introduce *Papery*. And now Mr. *Milles* saw that he had been mistaken, in depending so much on the *Word of a King*; and that this Confidence of his, however well meant, was not so well grounded, as at the Beginning of King *James*'s Reign he thought it to be; which did a little abate the chearfulness of his Temper and Behaviour. He dreaded all Attempts towards the Introduction of *Papery*, as being fully convinced, that as Circumstances then stood, this Religion could never have been brought in without much Bloodshed, and the ruin of many thousands of Families. He was, indeed, abundantly sensible, even at that time, of the general Dispositions and Inclinations of the *English*; and thought as the Court then, and ever since seem to have thought; *That provided what is called Liberty and Property be secured,*

secured, and the People be allowed to be of what Religion they please, or of none if they please; they would not be much concerned at what Religion, or what Government was uppermost. But then when he considered what a mighty Party and Influence the Prince of *Orange*, afterwards King *William III*, and the States of *Holland*, had among, and upon great Numbers in this Nation; he plainly saw King *James* would never be permitted, either by an *Army* or *Parliament*, to introduce and settle the *Roman Catholic* Religion here; which otherways he thought it might have been no difficult Matter to have effected. He was acquainted, about the *Michaelmas* before the Prince landed, with a Design of his landing with an *Army*, in order, as it was represented to him, only to assemble a *free Parliament*, and to settle the Nation upon so sure a Bottom, as that it should be out of any Danger of a return of *Popery*. But he never imagined, till it was actually brought about, that the Prince of *Orange* would have taken the Crown; or that the fundamental and essential Laws of the Nation, concerning the Descent of the next known, acknowledg'd and undisputed Heir, would ever have been alter'd, on any Pretence whatsoever. He dreamed of nothing more

more than a Regency during the Life of King James; and that his Son would have been educated among us in the Protestant Religion, as established in the Church of *England*; and have succeeded to the Crown on the demise of his Father. This he thought the only way to keep out *Popery*, in such a manner as to secure the Nation upon a sound Foundation, in lasting Peace and Prosperity.

AND Mr. *Milles*, full of these Sentiments, was not only very much surpriz'd, when the Prince of *Orange* accepted the Crown, but was, for some time, of the Mind of those *unhappy Men*, who thought it unlawful to take the *accustomed Oaths* to the new Government; and, in the Simplicity and Integrity of his Heart, had doubtless continued among them a *Nonjuror*, if the Reverend Dr. *Smoult*, his old and constant Friend, *Casuistical Professor of Divinity at Cambridge*, of whose Judgment and Fidelity Mr. *Milles* always had the highest Opinion, and to whom he freely communicated his Scruples, had not in the fullest and plainest manner satisfy'd him, that it was not only lawful, but his Duty to submit and swear to the Government then in being. After this Mr. *Milles* was a zealous and hearty Friend to the Revolution Establishment, and used to blame all them, who set themselves,

themselves, by any ways, to discredit and distress it.

DURING the Reign of the good Queen Anne, as Mr. *Milles* used to style her, he was a most hearty and affectionate Subject to the Crown; and frequently affirmed: "That there never was a Prince upon the *English* Throne, next to her Royal Grandfather, King *Charles I*, who, he believed, had a more hearty Concern for the true Interest of this Kingdom, or under whom the Nation might have been more happy." He bitterly lamented her Death; and used to seem pleased with the Thoughts that he had not long to live; and frequently declared his Hopes, that he should not be present in those unhappy times, which he foresaw would ensue.

HE frequently, and in the anguish of his Soul, lamented the unexampled Folly of those Men, who so rashly engag'd in the Insurrection against King *George*; and thought, both by the beginning and carrying on of that *Rebellion*, that they were fitter for the Hospital in *More-fields*, than for the Prison of *Newgate*. And when those two unhappy Persons of Quality, Lords *Derwentwater* and *Kenmure*, were brought to the Scaffold, notwithstanding the Interposition of the House

108 *The LIFE of the*

of Lords in their behalf, he was very sadly affected with the News thereof; but said no more, "Than that he wish'd there might have been some way found out to have saved their Lives."

BUT Mr. *Milles* was not a more loyal Subject to his Prince, than he was an obedient and dutiful Son of the Church, whose truest and greatest Interests, in its *Doctrine's* and *Worship*, in its *Discipline* and *Revenues*, he was ever most ready and zealous to promote. He believed, not in a formal unaffected dead manner, the Faith of our Church, as it is set forth in the three Creeds, the *Apostles*, that of *Nice*, and the *Athana-sian* Creed, and declared by the four first *General Councils*, but in the most affecting, and lively, and saving way, as a Ground and Principle whereupon he regulated his Conduct and Manners. His *Faith* did not dwell only in his Head, but diffused itself to his Heart, and was seen and plainly exemplified in his Life and Conversation. He was so sincere a Friend to the *Liturgy* of our Church, as not only constantly and regularly to use it, in public and in private, as is above mentioned, but also to like it, and in his Judgment to approve of it, and to be affected with more than ordinary Strains and Sentiments

ments of Devotion in the use of it. He could not bear to hear any one deprave or speak slightingly of it ; and thought, that the Objections which have been raised against it, by the Dissenters from our Church, were altogether frivolous, and unworthy the regard of any judicious, considerate, or serious Person. He was, nevertheless, of Opinion, that it might be alter'd for the better, if pious and judicious Persons were employ'd in this Work : But that it was much more likely, in the present State of the Church and Clergy, if any Alterations were attempted, that it would rather be made worse than better ; and in fine, that if it were alter'd, so as to gratify the Dissenters, it would be quite spoiled. He was always very observant of the Discipline and Canons of the Church, even to a nicety, not only in a perfect Submission to the Episcopal Jurisdiction, by constantly attending Visitations, &c. but also in acting and living with an exact Regard to all the Rules, which he, as a Clergyman, was bound to observe. As to the *Revenues* of the Church, he was abundantly convinced and satisfied, that besides the abominable *Sacrilege*, which was committed at the Reformation, in the Reign of King *Henry VIII*, but more especially in the Reign of King *Edward VI*, and Queen

Eli-

110 The LIFE of the

Elizabeth, whereby the Patrimony of the Church was reduced almost to nothing, in Comparison of what it had been, the Conduct of the Clergy themselves, with regard to the Advowsons or Patronage of the Church, and with regard to the Tythes of it, was infinitely prejudicial to it. With reference to the former, Mr. *Milles* could not but observe, how frequently the Clergy were guilty of *Simony*, and so of *Perjury*, in acquiring the Presentation or Collation to Ecclesiastical Livings, Promotions, and Dignities. And, indeed, Mr. *Milles* was so far in the right in his Judgment herein, that, as I have been informed, it hath, upon an accurate Computation, been found, that of the Presentations to Ecclesiastical Benefices, made by Laymen, not one in ten is made without some *Simony-
at Bargain, Contract, or Performance*, of one kind or another. Either Money, or what is worth Money, is actually given upon these Occasions; or a *Woman*, by the means of the spiritual Patronage, is to be provided with a very carnal *Husband*, or the Tythe of the Patrons Estate must be let at an under Rate; or some Advantage is demanded and taken of the poor *Parson*, with reference to his Glebe, Church yard, &c. Now the Frequency and Flagrancy of the Instances of this kind were

Reverend Mr. ISAAC MILLES. III

were such, that Mr. *Milles* had but too many Occasions to condole and lament the miserable Condition of the Church in this respect; and he often used to say: "That the Clergy, by " getting into Preferments by these means, " not only render'd themselves incapable of " doing any good in their *Cures*, but also " made themselves the most vile and con- " temptible of Men; and contributed more " to lessen or ruin the Revenues of the " Church, than they did by any other Me- " thod they could take to advance them." As to Mr. *Milles* himself, he was so far from doing any thing that looked towards, or in the least bordered upon such corrupt and infamous Practices, that, as I have been informed, he never so much as *asked* for any Preferment; and the small Living of which he died possessed, was, as hath been already remembred, freely given to him, without his seeking or applying for it.

It was Mr. *Milles*'s Opinion also, that the Church suffered very much in its *Revenues*, by the Carelessness or something worse of the Clergy, in permitting *Moduses* to grow to such an extravagant Height in the Nation. One of these *Moduses* had obtained at *High- cleer*, and was settled beyond Redemption before he came there; and took away from

him

him the most valuable part of the Tithes of the Parish, for which a *Modus* of only 10*l* *per Annum* had been accustomed to be paid, and which he was bound to receive in lieu of *Tythes*, that were worth five or six times as much. He was not, however, of the opinion, that Clergymen ought to be so sharp and rigorous, in demanding and taking their legal Tithes and Dues, as to endeavour by all ways to make the utmost Penny of them. Nay, so gentle and easy was Mr. *Milles* in this respect, that it is well known he never made the most of his little Parsonage, and let his Neighbours, especially of the poorer sort, have their Tythes for almost any thing they would be willing to give for them.

AND now that I am giving an Account of Mr. *Milles*'s excellent Qualifications, as a Parish Minister, it may not, perhaps, be thought improper to make mention of his Opinion concerning what is the best and most useful way and method of Preaching. This is now thought to be the principal Part of a Clergyman's Duty; nay, so infatuated are the People of this Nation, with reference to this Ordinance, that they seem to imagine that the main, if not the *whole* of a Parish Minister's Business, is to preach *once or twice* every *Lord's-Day*; and that the People have

and

little

little else to do at that time, besides to sit in great Ease and State, and to hear and judge how well or how ill the *Parson* preaches.

I have already observed, that it was Mr. *Milles*'s Custom, for the most part, not to preach Sermons every Word and Point of which were beforehand set down in Paper; but after he had chosen his Text, and considered well the *true Sense* of it, as it stood in the original Language, to write down the Heads of Doctrine contained in it, together with some Texts of Scripture, whereby these Heads might be proved, explained or illustrated. And after he had, as he was walking or otherwise, duly meditated upon and digested these Heads of his Discourse, he would give himself a free Liberty of evincing, explaining or illustrating the several Points he insisted upon, according to what he had before meditated, and as God did enable him, at the time when he was preaching. Not but that he sometimes composed and writ down beforehand every Word and Point of his Sermon; as when he preached at the Assizes, or at a Visitation: and he had a great number of Sermons writ as fair as if they had been prepared for the Pres. But most commonly when he preached in his Parish Church, or elsewhere, he took the former of these Methods.

I

And

AND this way of Preaching he was most pleased with, and recommended to all his Friends and Acquaintance to exercise themselves therein. He used to say, " That after he had spoke some time, and warmed himself upon any Subject, better Thoughts and properer, and more moving Words and Phrases flowed in upon his Mind, than he could have thought of or found out, if he had sat at his Desk, and writ down what then came into his Mind." He thought that nothing more was requisite to make a thorough learned Man, a good Divine, and one perfectly well versed in the Text of the Holy Scripture, to be a good Preacher on any occasion, than a careful observing of what *Points* of Morality or Religion were evidently contained in the Words of the Text, understood in their *true* and *genuine* Sense; a perfect and just Notion concerning these Points, and a good and pious Heart, inflamed with a just Zeal for the promoting and propagating of Truth and Virtue, of Devotion and Holiness. And so immovably was Mr. *Milles* fixed and settled in this Persuasion, that nothing displeased him more, nor was more heartily despised by him, than a *Sermon*, wherein the Preacher endeavoured to set forth his *own* fine Thoughts, his Gifts and Talents in the Art of Rhetorick and Harangue,

rangue, his strong Lines, or his abstruse and nervous Reasonings. He found by a long Experience, that this way of Preaching was so far from doing any Service to Religion, that the Church had suffered, and the *Dissenters* gained more by this *sort* of *Preaching*, than by all the other *Folly* of the *Clergy* on the one hand, or by all the Craft and Subtlety of the deluded and deluding *Teachers* among the *Sectaries* on the other hand. He plainly saw, that *Preaching*, by the Practice of these Gentlemen, who endeavour to *preach fine*, as 'tis called, was turned quite off from its main End and Intendment, and instead of being a Method of instructing the People in the Principles and Duties of Morality and Religion, and of inducing them to the Practice of them, was become a *wretched Means* of recommending the *vain Preacher* to the Favour and Applause of the Congregation; who are set up on a Sunday in the *Pews* and *Galleries* of the Churches, much for the same purpose, as they are very often placed the Night before in the Pit and Boxes at the *Play-House*; either to be entertained and diverted with what is spoken, or to judge of it, and, as they stand affected to the Preacher's Person or Interest, to approve or condemn it. But the sacred Ordinance of *Preaching* was ap-

pointed for a quite different Purpose, and intended rather to *profit* than to *please* Men; at least it ought in no other degree to please, than in as much as it profiteth. The way therefore wherein the *fine Preachers* now a days entertain their *Auditors*, Mr. *Milles* used to say, " was not altogether unlike that of " one, who invites his Neighbours to a *Feast*, " and when they come, they find upon the " Table a Set of very fine Dishes, ranged in " perfect Order, and finely garnished, yet " full of nothing but *Sauce*, which may per- "haps please the Fancy and Tast of the Com- " pany, but is of no more use to support and " nourish the natural Life of their Bodies, " than the way of Preaching now most ad- " mired is to support and nourish the spiritual " Life of the Soul." Mr. *Milles* therefore used to advise all young Men carefully to compose a good number of Sermons, upon most of the common Heads or Places of Theology, and upon all the great Festivals of the Church, in the most plain, inelaborate and unartificial manner, and after having conned and perfectly learned these their Notes, to leave them behind them, and trust to their Memory and Judgment, when they came into the Pulpit; always exciting in their Minds and Affections before hand, and carrying along with them

into that place a hearty Zeal for the Truths they were to deliver, and the Duties they were to recommend. This Mr. *Milles* thought was the only way to bring Preaching into repute again, and to rescue it from that *Contempt* and *Scorn*, which as it is now managed, is most deservedly cast upon it, by all wise and good, pious and judicious Men, who do not come to Church so much to hear *fine Thoughts*, *apt Words*, and *bright Sentences*, as to hear and see the *good Man*, out of the *good Treasure of his Heart*, bring forth that which is *good and profitable* to their everlasting Salvation.

As Mr. *Milles* was himself most diligent in the Work of the Ministry, and most able to go thro' with it successfully, so he was always much pleased and greatly rejoiced, when Men of the greatest Abilities, whose Piety and Learning were most certain and conspicuous, were advanced to any Places of Honour and Trust in the Church. He had spent the first Years of his Labours in the Ministry under the famous and very excellent Dr. *Beaumont*; who tho' he were never very highly advanced in the Church, yet was thought by all that knew him to be a great Ornament to it. I find by Mr. *Milles*'s Journal, that there passed great Acts of sincere Friendship and cordial

Kindness between the Doctor and him, whilst he was his Curate. For besides the constant and kind Reception Mr. *Milles* always met with at the Doctor's Lodgings, when he went to *Cambridge*, which was very often, the Doctor presented Mr. *Milles* with the Books he published, and seemed to be pleased with the just and advantagious Opinion Mr. *Milles* had of his little Book against Dr. *Moore*'s Mystery of Godliness, after he had read it thro'.

NOTHING gave Mr. *Milles* more favourable and respectful Thoughts of the Government and Administration in the Reign of *Charles II.* than the care that was then taken to fill all the great Places in the Church with Men of the greatest Eminence for Parts, Piety and Learning. When such valuable Men, as were *Juxon*, *Sheldon*, and *Sancroft*, filled the See of *Canterbury*, the Church could hardly be in any other than a most flourishing Condition. As to the last of these excellent Prelates however, Mr. *Milles* hath told me, that he had something of an Austerity and Sowerness in his Behaviour and Temper, which render'd him distasted by very many, even before he was advanced to the See of *Canterbury*. Notwithstanding which, Mr. *Milles*'s Opinion of him was very great, not only on account of his certain Worth, and most unspotted Life and

and Conversation, an undoubted Account of which Mr. *Milles* had received from his Friend Mr. *Borage*, who was well acquainted with him, but also on the score of his high Elevation in the Church of Christ. To these may be added *Gunning* and *Turner*, successive-ly Bishops of *Ely*, *Wilkins* and *Pearson*, Bishops of *Chester*, and a great many more of equal Worth, whom it is not necessary here to mention, in whose Preferment to the Government of the Church Mr. *Milles* greatly rejoiced.

BUT the Bishop whom, above all others who had any Station in the Church of *Christ* established among us, Mr. *Milles* most admired, was Dr. *Ken*, Bishop of *Bath* and *Wells*, who tho' an *Oxford* Man, and by face alto-gether unknown to Mr. *Milles*, was yet so much esteemed by him, that he never spoke of him, without being in Raptures of Veneration for him. That which gave Mr. *Milles* this opinion of this most pious Man, and Apostolical Bishop, was his Practice of divine Love, in his most divine Exposition upon the *Church Catechism*, which he thought was the best Book, that ever was committed to Writing, next to the Holy Scriptures. He was so great an Admirer of this Commentary on our Catechism, whereby it is turned into a Method

and Exercise of sublime Devotion, that he taught his Children, his Scholars and his Servants, the Practice of divine Love by this Writing of him, who had more of the Spirit and Life of it than most other Men had. And I have been informed that Mr. *Milles* always obliged his Scholars every Morning and every Evening, and at Noon-day, to lay on their Knees, the Prayers of Bishop *Ken*, in his Directions for Prayer taken out of the *Church Catechism* annex'd to this Exposition.

It is here to be observed, that Mr. *Milles* never praised and extolled these excellent Bishops, or any other great Men in the Church, he had a value for, with any oblique Aspect, as is constantly the Practice of some Men, with any spiteful aim to depreciate or disparage the Merit of any other Church-men. When he commended *Juxon*, and *Sheldon* and *Sancreft*, he would at the same time affirm, that nothing in this unhappy Nation, and most corrupted State of the Clergy, but a *Tillotson*, a *Tenison*, and a *Wake* could be fit to fill up the Places and answer the Characters of such excellent Persons. In like manner, when he spoke concerning the Bishops *Gunning* and *Turner*, he would be more profuse in the Commendation of the excellent Bishops *Patrick* and *Moore*. Nor did even Bishop

Bishop *Ken* so intirely engross his Esteem, but that he did allow a Place there for Bishop *Kidder*; and always spoke of his Friend Bishop *Hooper*, with a Regard almost equal to that with which he used to speak of Bishop *Ken*.

SUCH a faithful Son of the Church was Mr. *Milles*; and I must affirm, to his great Praise, that he was thus heartily affected to the Church, not out of any sinister Design, Party respect, or accidental Motive, but out of a free and deliberate Choice, made upon a true and certain Knowledge of the great Excellency of our Church Constitution. And here I am to inform the Reader, that in order to acquire this Knowledge of the Persecution of the Episcopal Establishment of our Church in *England*, Mr. *Milles* had acquainted himself very perfectly with the History of *England*, in all Times under the *Romans*, *Saxons*, *Danes*, and *Normans*; and was a thorough Master both of the Ecclesiastical and Civil State thereof, under all these Changes. But that part of our *English* Ecclesiastical History, in which Mr. *Milles* was most exactly skill'd, was that which concerns the Church of *England*, since the Time of the Reformation; wherein he was so perfectly well vers'd, that nothing did or could

could escape him in it; and even the accurate Representation, and laborious Collections, of the very diligent and faithful Mr. *Strype*, could add but very little to his vast Knowledge of the History of the *English Church*, in this Period of Time. So that Mr. *Milles*'s Zeal for our Church Constitution was not only warm, but full of Light too; as being the Result of a most mature and ready Knowledge of the Nature of it. The last Book he read upon this Subject, was the *Vindication of Dissenters*, by one *Pierce*, a Teacher at *Exeter*, of the Sect of the *Arian-Presbyterians*. This Book, as I am inform'd, Mr. *Milles* took very great Offence at, as containing nothing but a parcel of the grossest Falshoods and Misrepresentations, which he had ever seen put together in any Book whatsoever. And, as I am inform'd, he was frequently heard to say, upon his laying down this Book, after having read some time in it: *This Man hath no Truth in him.*

*this individual
ion, reflec-
tion. of Mr
Pierce's
character
seems to
proceed
from a
a hasty
use of
that Book
w^{ch} was
greatly
admired
by all
parties*

HAVING represented Mr. *Milles* in his public Capacity, I must now speak of him under the more restrained and limited Consideration of his private Conduct, wherein he may be set forth to the View of the World. And here the constant Serenity, and great

Clearfulness

*for the elegance of Stile, and the
Controversy carried on without any bitter
Reflections - w^{ch} is not the case with y^r
historian*

Clearfulness of his Temper and Disposition occurs in the first Place. He was never in the least discompos'd, out of humour, or melancholy, at any Events which could happen. He was an entire Stranger to what is commonly call'd the *Spleen*, and never was troubled or much grieved at any of the cross Accidents of Life. When other People were full of Anxiety and Care about the public Affairs, Mr. *Milles* was always lively, brisk, and cheerful, and would still be endeavouring to make others so too ; insomuch that many of his Neighbours, especially the Gentlemen, and even Ladies, that lived near him, would sometimes when any thing troubled them, repair to Mr. *Milles*, in order to be relieved of their Griefs, and to partake of that Clearfulness, wherewith he always abounded, in his Looks, Words, and Actions. And it is, as I am inform'd, commonly said in that Country, even at this Day : " That Mr. *Milles* " was never cast down at any thing that " happened."

Now the Ground and Foundation of all this Contentedness and Clearfulness of Spirit, for which Mr. *Milles* was so remarkable, was nothing but that intire Dependence he had upon the good Providence of God, in all the Events of Life. The constant Sense of which, was

was still so strong and lively upon his Mind, that nothing could surprise or discompose him. He always fled to this, as to his Sheet-Anchor, which kept his Soul steady and unmoved, under all the Accidents and Misfortunes, all the Storms and Hurricanes of Life. He used to say, that God's Providence never failed them who truly rely'd upon it; and that they, who committed *the keeping of their Souls*, and of every thing else, *unto God, in well doing, as unto a faithful Creator*, never were, nor ever could be forsaken by him. When his Sons were unprovided for, after they had continued some time at the University of *Oxford*, and seemed a little uneasy at it; he still encourag'd them, by positively assuring them, that if they continued in a Course of *Well-doing*, God would raise up to them Friends in a very unexpected manner. He told them: "That he had always found "it so himself; and that others of his Ac- "quaintance had also constantly experienc'd "the same; and that they might depend on "the *same* Providence, that if they deserved "it would fall out accordingly." And agree- ably to this good Man's Prediction so it hath happened. And indeed, of all the good and pious Men I ever was acquainted with, or have read of, I never met with any *one*, who had

had so sure and comfortable a Dependence upon, and Regard to, the *over-ruling* and merciful *Providence of God*, as Mr. *Milles* had, with what Circumstances soever he was encompassed, or under what Accidents soever he might at any time labour. He had as many Friends, and as few Enemies, as most Men of his Circumstances ever had; and yet some of the latter kind he had, who out of mere Envy at the *Contentedness* and *Chearfulness* of his Temper and Behaviour, set themselves in a very malicious manner to do him Mischief, or to embarrass his Affairs. But they never could move him to regard them in the least, or to give himself one Moment's Disquiet on their Account. His constant Maxim, on these Occasions, was what hath been above-mentioned: *Deus hoc in bonum convertet. God will bring Good out of this Evil.*

ANOTHER of the more private Virtues of Mr. *Milles*'s Conversation, was his constant Care and Practice, *never to speak Evil of any one*. He thought well of all Mankind, and judging of others by the Measures of his own Sincerity, was often deceived by villainous Men, to his own worldly Detriment; which however, when he discovered, he valued not, never meditating Retaliation,

or

or so much as just Satisfaction in these Cases; nor would he ever, even in these Circumstances, speak the Evil that he knew of them. And I am confident I may boldly appeal to all his Friends, Acquaintance, and Relations, and ask them: “Whether they ever heard “Mr. *Milles* speak a reproachful, nay, a dis-“paraging Word of any Person in the World, “behind his Back, on a private Account.” Whatever hard things he spoke concerning any one (which sometimes, when he was provoked by the Unreasonableness and Wickedness of some Men, with whom he had to do, he did speak) he always spoke what he had to say to them, to their Faces; but when they had turned their Backs, and were gone from him, he had done with them. And they who knew his Conversation, know very well, that the constant Subject of Mr. *Milles*’s Discourse, when he spake of others, was their Virtues, and what was praise-worthy in them, which he always, in his common Talk, advanced to as high a Pitch as he could; and, as I have observ’d, even to a higher Degree than they sometimes deserved. He was so far from imitating that most vile and abominable Practice, which is so very common at this time among us, of inventing false and scandalous Stories of others, that he always
carefully

carefully and effectually conceal'd and cover'd the Evil which he knew of them; and would never give Encouragement to any defamatory Speeches of any sort, whether they were true or false. His way was, on these Occasions, to seem either not to hear or not to understand the Person who was *defaming* another. If this would not do, he would declare that he could not believe any thing of that kind, concerning the Person that was spoken of; or else he would defend or excuse the Crime laid to his Charge. Sometimes he would gravely, and with some Warmth and Severity, reprove the Slanderer and Backbiter: but if none of these Methods would stop the Slanderer from proceeding, he would rise up and leave the Company. In fine, I dare venture boldly to affirm, that there never was a Person in the World, to whose good Name and Reputation, Mr. *Milles* ever did any the least Injury or Prejudice, either directly or indirectly, by himself or by any other, by open Calumny, or by private and secret Insinuation.

AND he was as far from doing any Injury to, or distressing of other Men in their Fortunes, as he was from speaking Evil of them, or hurting them in their Reputations. He heartily abhor'd and bewail'd those common

and

and known Inclinations, of Envy, Hatred, and Malice, which *Englishmen*, above all other People, are observed to bear to each other. He was very far from endeavouring that which is the only Study and Endeavour of most Men among us, *viz.* to bring others under their Command, to render them obnoxious to them, and to reduce them as much as possible under their Distress. He was sensible how very much *legal Tyranny* and *Oppression* abounded in the Nation; and that more Men are prejudic'd, and sometimes quite ruin'd and undone, in their private Fortunes, by the Management some Men have, and the ill use they make of Law and Justice, than by any other of the Ways of Injury and Wrong, that are commonly practised among Men. Mr. *Milles* therefore never would have recourse to the Law, and chose rather to undergo any thing, than to take a Remedy, which he knew was in all respects much worse than the Disease. He never was sued in his whole Life; and never sued any one above once; and that was in order to recover a Sum of Money, which he had entrusted in the Hands of a Man to pay one of his Sons at *Oxford*, which the Man was so villainous as not to pay as order'd, but to convert to his own Use. And so far was

Mr.

Mr. *Milles* from seeking legal Remedies, which some are forward to do, that a certain Justice of Peace in his Neighbourhood, had more than once observ'd; and said: " That of all the Clergymen that lived in that Country, he most wonder'd at Mr. *Milles*, who had never had recourse to him for *Justice*, on any Account whatsoever, for the space of above twenty Years, wherein he lived in the next Parish to him." This Gentleman's Wonder would soon have ceased, if he had consider'd that Mr. *Milles* was so well belov'd, for the generality, that he could have but little occasion to have recourse to any *Justice of Peace*. But besides, if he had been injur'd any way, he would rather have suffer'd Wrong, than have betaken himself to a Method of Redress, which is too often more injurious and troublesome to all Parties, than the Inconveniences and Mischiefs, for which they seek a Remedy.

BUT Mr. *Milles* was so far from endeavouring to embarrass, molest, or distress others, that he was always ready and forward to do all manner of kind Offices to all Men, Strangers as well as Acquaintance, to them who lived at a Distance from him, as well as to them who lived near, to Enemies as well as to Friends. Nay, there was nothing

K he

he more delighted in than in rendering every one easy, and in giving as much Content as was possible, to all with whom he had any intercourse. This seemed to be the chief Pleasure of his Life, and the Delight of his Soul; and most People that came to him, went away strangely pleased and satisfied with his Treatment of them, and Behaviour to them. He was a greater Master of the Art of pleasing in Conversation, than any one I ever knew; and never willingly spoke a Word, or did an Action, which was *rude* or *inurbane*, or whereby any one could justly be offended. These *Homilitical* Virtues which regulate the Conduct of Men in their Conversation and Dealings with each other, he thought did very much conduce to the Peace and Happiness of Mankind, in procuring and promoting of which, he always took the greatest Satisfaction and Delight.

His Hospitality was most profuse, whereby he not only willingly and gladly receiv'd and entertain'd any of the Gentry and Clergy, that did him the Honour to make him a Visit at any time, but also made room for any of his Parishioners or Neighbours that came to him upon any Occasion. He always kept an open House, and all People that came to his

his House about any Business, either to him or any other there, were still welcome to eat and drink of the best of what the House would afford ; of which he always took a very particular Care they should partake in as full, or moderate a Measure, as they desired. And he used to be much displeased, if at any time of the Day, any one that came to his House went from it, without drinking, as he used to express it, *a Cup of his Ale.*

BUT he was glad not only to entertain, but also to keep his Friends with him some time, always cheerfully inviting and heartily pressing them to stay and lodge with him ; and being still wonderfully pleas'd and delighted with their Conversation and Discourse, whenever they would think fit to do him that Favour. Nay, so *barborous* was this good Man, that even the *Scotch Pedler's* were always welcome to him, who still resorted in great Numbers to his House, and had their *Packs* safely lodged there, and themselves in his *Barn* or *Out-houses*, where he would himself sometimes take care, that they had clean Straw, and enough of it, and eat and drank as much as they pleased with his Servants.

BUT that *Virtue*, wherein Mr. Mille's exceeded all that ever I knew, was his great

K 2 and

boundless Charity to the Poor. There was nothing wherein he seemed to take more Satisfaction and Delight, than in treasuring up Money to give away to them. He not only freely bestowed all he could save out of his own Substance, from his ordinary Expences every Year, to supply the Wants of the Sick and Needy, but also turned a perfect Beggar, in order to get from others something to supply the Wants of the Poor of his own, and other Parishes ; always adding something of his own, to whatever he receiv'd from others ; and yet still acquainting the People, that they were relieved from that Hand, from which he received the greater part of the Charity he bestowed upon them, still concealing his own Charity to them. The known Zeal and Fidelity of Mr. *Milles*, in taking care of the Poor, induced several Gentlemen and others, in the Neighbourhood of *Highcleer*, and even in remote Places, to intrust him with Sums of Money to bestow in Charity, which Mr. *Milles* (always adding something of his own) disposed of exactly according to the Directions which were given to him, if any were given ; if not, he distributed it according to the best of his Discretion and Knowledge ; still mentioning the Name of the charitable Person

to

to all whom he relieved, except he was restrained from it by express Order. No Beggar, or other Person in want, came to his Door for Relief, who did not receive there an Alms, either of Money, or Victuals, or Clothes, and sometimes of all.

But there was also another sort of Charity, wherein Mr. *Milles* constantly exercised himself, and whereby he did a vast deal of Good; which was this. He used to keep by him a Sum of Money, which he would lend out to any of his Neighbours, especially to the poorer sort, *gratis*, for any time they thought fit to desire to keep it. His way was, when any one came to borrow any Sum of Money, whether more or less of him, to enter the Day of the Month, the Man's Name, and the Sum of Money, in a Book; and then asking the Party for how long time he desired to borrow the Money, he would also enter that time in his Book. After which he would charge the Party to be sure to be punctual to the Day of Payment; or at least, if he failed, to come to him and let him know the Reason why he could not pay at the Day appointed. And as to this latter part, concerning the repayment of the Money borrowed, or the coming and desiring longer time, Mr. *Milles* was known to be

so strict and punctual, that the Persons to whom he lent his Money, never failed to appear at the Day appointed, if they designed to borrow at any other time any Money of him. Now Mr. *Milles*, by this Method of Charity, in doing good, and lending, and *hoping for nothing again*, designed to keep them to whom he lent Money, in a way of Labour and Industry; and so to prevent their falling into extreme Poverty, and becoming burthensome to the Parish.

IN fine, I might very largely expatiate upon Mr. *Milles's Charity*, if his Care to conceal it, when he had performed any Act of it, did not make me think, it would have been more agreeable to him, were he now alive, and is at this time so to him, if he hath any Knowledge of what passeth here in this visible World, to have nothing more said of it. For tho' he, in the most literal Sense, practised the Advice laid down in the Book of *Tobit* iv. 7. *In giving Alms of his Substance, and never turning away his Face from any poor Man, that so the Face of the Lord might not be turned away from him*: Yet he was always very careful that his good Deeds should be as little known, as was possible, expecting a Reward from him *alone*, who sees not the outward Actions of Men only,

only, but also the Intention and Design with which they are performed.

MR. *Milles's* great Care of, and Affection to his Children, was another shining Perfection of his private Life. He abridged and deprived himself of very many of the Conveniences and Satisfactions of Life, that he might afford them a better Education, and leave them a more comfortable Subsistence in the World. When they were gone from him, he retained still a great Concern for them, and frequently recommended them to God in his private Prayers; and nothing pleased him so much as to hear from them, and to hear of their *well-doing*. He recommended to them, above all things, to be affectionate and kind one to another; and that they should still endeavour by all means, to promote each others Welfare and Happiness. It was no small Comfort to him, in the decline of his Years, that he had three of his four Children with him till his Death; and that his Daughter was his Nurse to take care of him, when by the Feebleness and Infirmities of his great Age, he was unable to take care of himself.

NEVER any Man, I believe, lived more constantly and sensibly under the Eye and Awe of God, and had a more lively and affecting Sense of him upon his Mind than

Mr. *Milles* had. I have already mentioned the intire Dependence he ever had on God's Providence, in all Conditions and Turns of Life, which he went thro'; and that this was the sole Foundation of all that Briskness and Chearfulness of Spirit, for which Mr. *Milles* was so remarkable, that they who knew him, never found any one equal to him in this respect. But besides this, he was most constant in his Addresses and Devotions to God in private and public. He never failed at least, twice every Day to address himself to God in private. In his Family he always said Prayers, at least, once every Day, and twice on Sundays. He read Prayers constantly once a Day at his Church, tho' his Parsonage House, where he lived, was, as I have said, situate at the Distance of full half a Mile from it. Besides this, he would hear his Scholars say, upon their Knees, three times a Day, the Prayers in Bishop Ken's Directions for Prayer, taken out of the Church Catechism.

In fine, Mr. *Milles*'s *Humility* and *Modesty* were very great. He used to say, that he could be very well contented to live much more poorly and meanly than he did; and that he thought it was more easy and safe to serve God in a State of Poverty, than in a State of Riches and Plenty. When he used every

every Day in the Week to read Prayers at his Parish-Church at *Highcleer*, he was his own Clerk, tolling the Bell himself, and doing every thing else, before the few People that frequented those Prayers were come together, which it was the Business of the Clerk to do. His Modesty also was very conspicuous. And this made his good and sure Friend, Sir *Edward Atkins*, in one of the many Letters he writ to him at *Wiccomb*, to comfort and encourage him chearfully to go thro' the laborious Cure there, after he had told him that he would never forget him, and promised to do all he could to get him removed to better Preferment; and that he had some Prospect of it, added these Words: *Indeed I think your Abilities and Modesty cannot long be unrequited.* And this Virtue of Modesty was in Mr. *Milles* in so high a Degree, that it sometimes exposed him to Inconveniencies, in making him every now and then submit his better Judgment, Learning, and Sense of Things, to the bold and confident Ignorance of others, especially of some of his Brethren of the Clergy.

AGAINST this short but very *true* Character, I have given of Mr. *Milles*, I am sensible there lies an Objection and Prejudice, which I think is necessary, before I proceed any

any further, to remove; and which is this. If Mr. *Milles* was so very virtuous, learned, and pious a Man, how came it to pass that he was no more taken notice of, and no better preferr'd in the Church? He never had more, it will be urg'd, than a small Country Parsonage, worth very little more than 100*l.* *per Annum*, at the most; and sure this doth not look like Preferment fit for such a Man, as he hath been represented to be.

To which Objection I shall beg leave to answer first, by telling of a Story, concerning the Truth of which I have been certainly informed, and I think it may very safely be depended upon.

WHEN King *William III*, of glorious Memory, in the Year 1695, took *Oxford* in his way to *Windsor* or *London*, and was received, and like to have been entertained too, in the *Theatre* there, by the *Vice-Chancellor*, *Doctors*, and *Proctors*, and Heads of Colleges and Halls, his Majesty standing with the *Duke of Leeds* and *Earl of Portland*, and other Noblemen near him, and the *Vice-Chancellor*, &c. not far from him; the *Duke of Leeds* pointing to Dr. *Wallis*, told the King, that he was the Gentleman who was so famous for decyphering Letters writ in Characters, and who had decypher'd a great many for

for his Majesty's Service: On which the King turning towards him, asked him several Questions, which the *Doctor* answered after his manner. At last the King said: "He
" hop'd the Gentleman was well preferr'd." To which, when the Duke of *Leeds* had answered: "That he had no *Preferment*,
" except the Professorship of *Geometry* in
" the University of *Oxford*." The *Doctor* somewhat surlily, and very suddenly added: *An't please your Majesty that is no fault of mine.* This same Answer, with a due Regard had to the famous Dr. *Wallis*, and to the great difference between his Character and Mr. *Milles*'s, may be given in behalf of Mr. *Milles*; and it may be justly said that it was no Fault of Mr. *Milles*'s that he was not provided for more suitably to his great Merits.

BUT I shall not content myself with this concise and professorial Answer, but venture to offer some more and other Considerations, which may serve not only to give an Account how it came to pass that Mr. *Milles* was no better preferr'd, but also how it happens that a great many other very worthy and excellent Clergymen are at this time so unsuitably provided for in this Church.

AND

AND here it is to be consider'd in the first place, that the Patrimony of the Church of *England* is very much reduc'd, and is not now above one sixth (some have computed that it is not above one Eighth) of what it was in former times. When *Henry VIII* seized upon the Monasteries, and granted away the Lands which belonged to them; he granted away at the same time all manner of Tithes, Glebes, Parsonage-Houses, and even Churches, which had been appropriated to these Monasteries. By these means the Church was not only deprived of a great deal of that, which had been set apart, given to God, and consecrated for the Maintenance of Ministers; but in many Places, the Parishioners were deprived of their very Temple, wherein they used to assemble to worship God, and of the very Ground to build another upon, if they had been so inclined. In the Reign of *Edward VI*, the Duke of *Somerset* was chief Minister, and what a sort of Man he was, I leave to be learned from the Historians, who faithfully represent those Times. Most certain it is, that during the Reign of this hopeful, but very young Prince, the Lands and Demesnes of the Church, which remain'd unalienated by *Henry VIII*, were the Prey upon which the hungry Vulturs that were

were then about the Court did chiefly fasten. And it may easily be guess'd what Havock must then be made of the Estate of the Church. But the Reign in which the Church suffer'd most in her Revenues, was that of Queen *Elizabeth*. If I should go about particularly to represent but a small part of the Plunder and Robbery on the Churches Glebe, Tithes, and Lands, which was then committed, I should be obliged to write many Volumes. Let it be enough to remark, with regard to a small part of this Princess's Reign, that the Wrong and Injustice, which that Monster of a Man, the *Earl of Leicester*, was guilty of, in reference to the Lives and Estates of several private Persons, was more than trebled on the Church, Bishops, and Clergy of *England*.

Now when the Church is so straitened and reduced in her Patrimony, since so much hath been pared off from her Estate and Lands, that they are now brought almost to nothing, in comparison of what they were in former Times, and since she hath so many Children to provide for, it cannot be avoided but some must be content with very slender Fortunes. And as it sometimes happens in secular Families, that the younger Brother, who is to be content with

a very small Portion, is a better Gentleman than the elder, who runs away with the Bulk of the Estate; so it is in the Church: it doth sometimes come to pass, that some of the Clergy that are in small Preferments, are more learned and pious, and in all respects, Men of greater Abilities, than they who are advanced to Canonries and Deanries, or any other higher Dignities and Promotions in the Church.

BUT Secondly, It is also to be consider'd, that in order to get into any considerable Preferment, if a Man happens to miss the lucky Minute, a good deal of Pushing and Confidence, of Sollicitation and Impudence, is indispensably requisite. Now Mr. *Milles* was a Man who was utterly unqualified for this sort of Work. He was pleased much better in staying at home, and diligently minding and applying himself to the Business he had upon his Hands. He hated a Crowd, and was entirely averse from dancing attendance on, or plying the Levees of the Great and the Noble, wherewith some are so delighted, as to spend their whole time in it. He was besides, a very *modest Man*, and in any little matter, a shy Look, or negligent Behaviour towards him, would quite discourage him from his proceeding in his Courtship of Preferment,

ferment, and make him leave the mean Toile, and vile Drudgery, of acquiring Dignities and fat Benefices to them, whose Minds, Tempers, and Education, did better fit them for this Business. It is also to be consider'd:

Thirdly, IN order to assoile this formidable Objection against the Truth of the Character here given of Mr. *Milles*, that of those *Preferments*, which are to be distributed among the Clergy of the Church of *England*, very many are disposed of in the most vile and simoniacal manner, and on the most base and dishonourable Accounts. It is very confidently affirmed, but I hope and believe *falsely*, that even those Preferments, which are in the Gift and Disposal of the Bishops of the Church of *England*, are not always so well and honourably bestow'd as they should be. And I have been informed, concerning the Secretary of a certain Bishop, who hath more Preferments in his Gift than any other Bishop in *England*, the first Letters of whose Name I have been told, but have now forgot, who, at this Day, in the most vile and scandalous manner, exposes to sale his Master's Preferments, to the great offence of his Clergy, dishonour of God, and grief of all good Men. But however this be, most certain it is, that of those Preferments that

are

⁴

XX Neither the Secretary: nor
the Bishop upon whom
such preferments

is this
method
truly
Aposto-
lical
& agree-
able to
the first
4 Gener-
Councils.

are in the Gift and Disposal of Lay Patrons, not above one in ten, is, as hath been computed, fairly and honestly disposed of. Money is almost always given. Either the Lady of the Patron, or his or her Kinswoman; or it may be a favourite Servant, must be gratify'd with a Pair of Gloves well lined. Or if the poor Expectant cannot afford this, without certain ruin to his Fortune, then he must take a Woman for better or for worse with the Parsonage; and the Presentation to the Benefice will not be signed, till he hath actually married, or enter'd into penal Obligations, to marry a Kinswoman or Companion to Madam; or else, perhaps, her Mrs. Nabby; or, it may be, a cast Mistress of the Esquires; or perchance, one in whom all these amiable and glorious Characters unite, and are con-center'd. If these things were not too notorious to be conceal'd, they should not be here mentioned by me.

BUT now Mr. Milles was a Man of such Principles and Integrity, that he would sooner have starved, or died the most cruel Death, than have accepted any Preferment on these wicked Terms, or on any other Terms that were base and dishonourable. He was abundantly sensible how grievous a Crime Simony is in itself, and that it is much more so for this

this reason, that if the *Canons* of our Church are observed, in institution or collation of a Clerk, it must *involve* the Person who is guilty of it, in direct and manifest *Perjury* also. So that since Preferment for many Years hath been exceeding difficult to be obtain'd, without submitting to such Conditions for the acquiring of it, as all wise and good Men abhor and detest, it is, I think, not much to be wonder'd at, that several excellent and most worthy Clergymen, live all their Lives in very unsuitable Stations, and are but meanly provided for; and that this very valuable Person Mr. *Milles*, did never arise to any higher Preferment in the Church, than a small *Parsonage* of about 100*l. per Annum*, which a Friend of his, Sir *Edward Atkins*, whom God Almighty unexpectedly raised up to him, without his knowledge procured for him.

WHILST Mr. *Milles* was Curate of *Barley*, the Reverend Dr. *Beaumont*, as I have said, did all he could for his Promotion. He endeavoured to procure something for him in the Church of *Ely*, and had well nigh effected his Advancement to a good Parsonage in *Huntingdonshire*, but was disappointed in both his Attempts. Whilst Mr. *Milles* was Vicar of *Wiccomb*, the Bishop of *Lincoln*,

L

who

who I think was then *Barlow*, coming thither to visit in Person; and hearing the very good Character Mr. *Milles* bore, from all sorts of People, did, as I find by his Journal, at the recommendation of Dr. *LLuellyn*, receive him to be one of his domestic Chaplains. But the necessary Busines of his great Cure, hinder'd Mr. *Milles* from paying that Attendance on this *Prelate*, which his other *Chaplains* did; and so being out of his Lordship's *Sight*, he was quickly out of his *Mind* too; and as he never got any thing by this *Nomination*, so he never did wear that, which is the known Badge of a Bishop's Chaplain. When Mr. *Milles* came to *Highcleer*, Sir *Robert Sawyer* did often say to him, that a good Dignity joyned to it, would make his little Parsonage of *Highcleer* a good comfortable Subsistence for him. But whether this Gentleman ever endeavoured to get Mr. *Milles* advanced to one of these Dignities, I do not find. Sure I am, that Mr. *Milles* was well contented with what he had; and tho' he always was abundantly sensible of, and full of Acknowledgment for Sir *Robert Sawyer*'s kind Concern for him, yet he look'd upon what came from this *Gentleman*, on this Subject, as only Words which were familiar to him, and he thought ought of course

course to be said to one in Mr. *Milles*'s Circumstances; and that they were chiefly designed to complement and please him to whom they were spoke.

Mr. *Milles*'s Comfort however was, that he did not stand in much need of more Preferment; but by the help of his School, which always flourished, educated his Children in a very handsome and Gentleman-like way. His three Sons he enter'd Commoners in the University of *Oxford*. His only Daughter he marry'd very happily in the Year 1698, to a Man of great Worth and Integrity, but who was very unsuitably provided for, the Reverend Mr. *Richard Pococke*, *Sequestrator* of the Church of *All Saints* in *Southampton*, and Head-Master of the Free-School there; giving with her a Fortune of near 1000*l.* A Man he was of great Piety and Learning, and who hath left a Name behind him in *Southampton*, which will not soon be forgot. He died of the Small-pox, in the Year 1710, leaving Mrs. *Pococke* a very *disconsolate Widow*, with two small Children, who retired soon after to her Father at *Highcleer*, where she lived with him, paying him the most dutiful and diligent Attendance till he died.

HIS eldest Son, Mr. *Thomas Milles*, was, by the late Queen of pious and blessed Memory, in the 1706, appointed her Majesty's Professor of the Greek Language at *Oxford*. In the Year 1707, he attended the Right Honourable the Earl of *Pembroke*, Lord Lieutenant of *Ireland*, into that Kingdom; and in the Year 1708, was, at the recommendation of that excellent Person, promoted by the same, our late glorious Queen, to the See of *Waterford* and *Lismore*.

HIS second Son, Mr. *Jeremiah Milles*, was, in the Year 1696, chosen Fellow of *Balliol College*, where he continued a very eminent Tutor till the Year 1705, when he was by that College presented to the Vicarage of *Duloe*, near *Looe* in *Cornwall*, on which small Preferment he lives in great Repute and Esteem, educates handsomely a very numerous Family, and is a most diligent, painful, and able Parish-Minister.

HIS youngest Son, Mr. *Isaac Milles*, after he had continued the usual time at *Balliol College* in the University of *Oxford*, took upon him the Cure of the Parish of *Ashmansworth*, near *Highcleer*, under the Reverend Dr. *Herne*, lived with his Father, and assisted him in the teaching of his School. He was in the greatest Esteem, and intirely well beloved,

loved both by the Parish of *Ashmansworth* and Dr. *Herne*, who had a very great Respect for Mr. *Isaac Milles*; and when he died left him one half of his Library of Books. And the Parish have so great a value for him at this time, that, as I have been informed, upon his going to preach there occasionally, since he left that Curacy, the whole Parish express'd a more than ordinary Joy and Satisfaction thereat, and even set the Bells a ringing on that Account.

THIS Gentleman was preferr'd by his Brother, the Bishop of *Waterford*, in the Year 1714, to the Treasurehip of the Cathedral Church of *Waterford*; and in the Year 1717, to the Prebend of *Modeligo*, in the Church of *Lismore*. How he hath disposed of himself and Family, since the Death of his Father, I am not certainly informed. I have heard that upon Unkindnesses and Distresses he hath met with at *Highcleer*, from some from whom he had the best Reason in the World to have expected Favour, he is retired to his Estate in *Essex*, before he goes into *Ireland*.

AND now Mr. *Milles* having lived to see all his Children very happily provided for, and settled in a very flourishing Condition, began to be weary of the World, and fre-

quently thought and spoke of his Mortality ; and used to say : " That the time of his de-
parture out of this Vale of Tears and Mi-
sery was nigh at hand." He did, how-
ever, say : " That he would endeavour to
live as long as he could ; having, as he
said, passed his time so, that he was nei-
ther ashamed that his Life should be
lengthened out, as far as God pleased, or
afraid to die whenever he should please to
take him to his Mercy." He continued
in the full Strength and Vigour, both of his
Mind and Body, till he arrived at the 78th
Year of his Age, feeling little or nothing of
the Decays of old Age. He had the same
Quickness, and Briskness, and strength of
Motion in the Body, the same Apprehensive-
ness and Acuteness in his Understanding, the
same wonderful Strength and Tenaciousness of
his Memory, as he had when he was a young
Man, only the Sight of his Eyes, and his
Hearing were a small matter decay'd. But
now his usual Strength began to decay, and
Feebleness took hold of him. His Mind,
however, was not in the least affected, but the
same Serenity and Chearfulness continued,
which he had ever enjoy'd in the most health-
ful Days of his Youth. Accordingly he did
not even now, intermit any of the Labours
of

of his Mind. He read as much, or rather more than he used. He continued to read Prayers and Preach twice every Lord's-Day, and read Prayers once every Week-day in his Parish-Church. But then he began to lessen his Exercise, to shorten his Walks, nor did he care much to pay, or to receive any Visits, except from his most intimate Friends, Mr. *Gillingham*, or Mr. *Joseph Wood*, with the Company of the latter of these he was most pleased and satisfied. Thus he continued in good and found Health of Body and Mind, till after he had compleated the 80th Year of his Age. But then Labour and Sorrow over-took him. For now, about the 25th Day of November, 1718, he received a terrible Paralytic Stroke, which affected his Head, and took away at once his memory of Words, which he neither could readily think of himself, whereby to express his own Thoughts, or perfectly well understand when he heard others speak them. He would frequently call things by their wrong Names; as when he wanted Salt he would ask for Bread; or if he would have a Book brought to him, he would bid them bring a Pipe, &c. He would also ask the same Question several times over. However, his Thoughts were perceived at this time to be regular, and not in the least

disturb'd ; and when any thing was writ down, he easily read and apprehended it, and seem'd hugely pleased therewith. This Seizure of Mr. *Milles* being sudden, and on a particular Occasion, it was thought by many that this Indisposition might have gone off, and he might have been restor'd to his perfect Memory again.

THE manner of his Seizure was thus, Mr. *Milles* had read over with more than ordinary Pleasure, the two last Volumes of Mr. *Archdeacon Echard's* History of *England*; and being affected with no small Satisfaction at the Truth and Justness of the Narration, he was much surpriz'd to hear that any Objections were made against it. Now Mr. *Calamy's* Remarks on this History, being sent to him one Evening by a Neighbouring Gentleman, who used to send to Mr. *Milles* all the new Pamphlets that came out ; Mr. *Milles* was so eager to see what could be said against Mr. *Archdeacon*, that he not only sat up very late in reading this Pamphlet, but when he had laid himself down in his Bed, continued reading till he came to the End of it. This so fully waked him, that he had little or no Sleep all that Night, and the next Morning he was seized in the manner above mentioned.

M R S.

Mrs. *Pococke*, his Daughter, seeing into what a weak Condition her aged Father was fallen, immediately called in the help of Physicians, and hoped not without probable Grounds, that as this Seizure of Mr. *Milles* had been, as I said, *sudden*, so in time, and by the Application of proper Medicines in a fit Method, this Disorder might be removed, and he might recover his Memory again. And indeed he had every now and then some very lucid Intervals, wherein he did sometimes recover himself, by the great natural Strength of his Constitution, even beyond expectation; but then the heavy Weight of fourscore Years hanging grievously upon him, he still fell back against into much the same Condition, wherein he had been after he was first seiz'd.

Mrs. *Pococke* advertised the *Bishop* of *Waterford*, of the Condition his dear Father was in; and that it was likely, if he did not make haste, he would hardly see him alive. It was *May* or *June*, of the Year 1719, after Mr. *Milles* had been first seized, before the Bishop could come over into *England*; and going from *Holy-head*, directly to *Highcleer*, he found his Father in a very declining Condition. He perceived however, that tho' he had in a great measure lost his Memory, yet that

that his Understanding was not altogether impaired, but that he thought and reasoned regularly enough, but then wanted Words to express his Thoughts, and could not understand the Sense of the Words spoken by others. He was however, in good Health of Body, only much weakened and enfeebled by his great Age. He had not Strength enough to bear the smoaking of *Tobacco*, which was a thing he much delighted in, and practised all his Life, till he was feized with this Paralytic Fit; and even afterwards he had a mighty Inclination, every now and then, to smoke a Pipe of *Tobacco*; but after two or three *Whifs*, he was forced to let it alone, it putting him into a Sweat and Faintness, and being too strong for his Weakness.

Not long after he was taken with this Disorder and loss of Memory, he was also seized with the Stone in a very violent manner; and a great Number of Stones came from him, with a great deal of Pain, and sometimes with bloody Urine; and the Anguish was so acute in the passing of them, that it quite disorder'd him, putting him into a Fever, which was like to have carried him off. But on representing his Case and Circumstances, to that excellent Physician Dr. *Mead*, and following his Prescriptions, he was intirly cured,

Reverend Mr. ISAAC MILLES. 155

cured, and notwithstanding his great Age, and other Infirmities, altogether freed from this tormenting Distemper the Stone and Gravel, and those dangerous Indispositions and Symptoms which attended them ; and had now nothing but the Infirmities of his Age to combat with.

THESE Infirmities made slow and gradual, but sure Advances upon him, insomuch that his Decay, tho' gentle, was very visible. His Colour and Complexion, however, continued fresh, his Eyes lively, his Stomach good, and he slept, generally speaking, pretty well.

HE had now, after having compleated, on the 19th Day of *September* 1719, his 81st Year, got over the Winter of this Year, and thro' the Spring, and was advanced a good way into the Summer of the Year 1720, when, on *Whitson-Monday*, being the 6th Day of *June*, he had another Paralytic Stroke, which quite took away from him the use of his left Side. And now poor Mr. *Milles* was altogether disabled, and could neither go nor stand alone ; and tho' his Stomach still continued good, and he slept pretty well, yet it plainly appear'd that he wore away apace. His Son, the Bishop of *Waterford*, who had been with him very much, from the time he came into *England*, see-

ing he could no longer be serviceable to him, and not being able to be present at his Death, towards the latter End of this Month of *June 1720*, took his last leave of him and retired to the *Bath*.

AND now Mr. *Milles* made still nearer and nearer Approaches to *Death*; and tho' his Stomach did not yet fail him, he began however to lose something of his Flesh, and was weakened to that degree, as not to be able to afford himself any manner of Assistance, notwithstanding which he continued, by the help of God, till *Tuesday* the 5th Day of *July*, heart-whole, and in pretty good Health; but on the Night of that Day he rested very ill, and had little or no Sleep; which Uneasiness and want of Sleep continuing in the Morning also, and his Weakness increasing, Mrs. *Pococke* thought it proper to send for his Physician, who came to him in the Afternoon. About four of the Clock this Afternoon Mr. *Milles* fell asleep, and seem'd to sleep pretty quietly, and to breathe well for two or three Hours; but when, about six or seven a-Clock, his Physician looked upon him, he found him approaching to the Period of his Days. He expired about Nine, in his Sleep, by a gradual shortning of his Breath, ill he went quite away, without the least

least Struggle, Groan, or so much as a Sigh, on *Wednesday* the sixth Day of *July*, in the Year 1720, aged almost 82; which Year of his Pilgrimage on Earth he would have fully compleated, had his Life been prolonged to the 19th Day of *September* of this Year.

MR. *Milles*, after his first Seizure in *November* 1718, was very sensible, that the time of his departure out of this World could not be far off; and would frequently say: “ That he was willing and ready to go, “ whenever it pleased God to call him; and “ that he *desir'd* to be *diffolv'd* and to be “ *with Christ*.” He used also frequently to say to his Children, and to others: “ That “ he was a gone Man; adding, God’s holy “ Will be done.” He frequently professed his intire dependence on the Mercy of God thro’ Christ; in which Mercy he hoped to have a large Share.

FOR some few Years before his first Seizure, he used, just before Morning Prayers in his Family, to call them all together, and to read to them with great Devotion, the History of our Saviour’s Passion, as it is set forth by three of the four Evangelists; which all his Children, and others who came to visit him, interpreted, as an Indication, that he thought that the Merits of Christ and his

Sufferings,

Sufferings, were the best Foundation of Comfort, under the prospect of a dying Hour. He endeavoured also, for some Years before, to familiarize, as much as possible, his Death to himself, by going up to his Church, and walking to and fro, and meditating near the Place where he knew he should be buried. Here also he would frequently walk on *Sundays* with his Surplice on, before the Prayers began, while he waited for the coming together of the Congregation, and of one of the chief Families in the Village.

DURING the whole time of his Illness and Weakness, from *November 1718*, till the Day of his Death he was full of the most tender Sentiments of Devotion and Piety, which he express'd as well as he could frequently every Day; more especially by often repeating with great fervency: *Thy Will be done, O Lord, in Earth as it is in Heaven; and Lord have Mercy upon me, Christ have Mercy upon me; Lord have Mercy upon me:* And by frequently lifting up his Hands and Eyes to Heaven. And all this he did, with such an Air, Tone, and Manner, as plainly shew'd he was very sensible of, and also strongly affected with what he did and what he said. He would, no doubt, have express'd the pious Sentiments of his Soul, at this

this time, after another manner, and in the most proper and pathetic Strains, which he was known to be a perfect Master of, if the loss of his Memory had not quite disabled him from it. However, every Morning and Evening he would repeat upon his Knees, the Lord's-Prayer, and sometimes the Creed, as clearly and distinctly as ever he was wont to do, when he was in perfect Health. He had Prayers constantly said to him twice every Day in his Family, and shewed himself always strangely desirous of them, and impatient if they were ever so little a time delay'd. And on the Lord's-Day he was always hugely solicitous about the Supply of his Church. And, indeed, the only Comfort he seem'd at this time to take, was in pious Meditation and Prayer. Those devout and holy Sentiments, which when he was in perfect Health, used to take up a great share of his Thoughts, and were often the Subject of his Discourse, seem'd now to be more than ordinarily fresh upon his Mind, tho', to his great Grief and Vexation, he had forgot the Words whereby they were to be express'd.

IN fine, and that I may now draw towards the Close of this Narrative, Mr. *Milles* is gone out of this World; and we have all manner

manner of reason to be assur'd, doth now enjoy the Reward of his Piety and Devotion, his Humility and Patience, his Zeal for God's Glory and the good of his Neighbours, his constant Labour of Love and Kindness to all, and his great and unbounded Charity, in a happy, glorious, and endless Eternity. And I am very apt to believe, that his Parishioners and Neighbours are but too well satisfied, and may be ready enough to say, that it is not very likely in these miserable Times, and this degenerate State of the Clergy, who are very much intent upon their Gain, each Man from his Quarter, that there will soon come another Man among them, equal to Mr. *Milles* in Abilities, Inclination, and Zeal, faithfully to discharge the Ministerial Function.

Mr. *Milles* was interr'd in the Chancel of the Parish Church of *Highcleer*, under the North End of the Communion-Table, very near where he used often to stand and celebrate the holy and tremendous Mysteries of our Redemption. Soon after a black Marble-Stone was laid over his Grave, with the following Inscription upon it:

Subtus

Subtus depositæ sunt
Reliquiæ Venerabilis viri Isaaci Milles Suffol-
censis A. M. Cantabrigiensis è Coll. Divi
Joannis, hujusce ecclesiæ Rectoris. Qui post-
quam annos triginta septem in erudiendis
optimæ spei Adolescentibus, & in munere
pastorali summa fide defungendo insumpsiisset,
senectute ingravescente variisque laboribus
fractus placide tandem in Christo obdor-
mivit. *Uedam in syglo 210. A. M.*

Die sexto mensis Julii A° Dⁿⁱ 1720°.
Ætatis — 82°.

Ab Elizabetha uxore, quæ die quarto Ja-
nuarii anno MDCCVIII ex hac vita mi-
gravit, cujusque reliquiæ heic juxta sitæ
sunt, suscepit tres Filios, Thomam, primum
apud Oxonienses Græcæ Linguæ Professorem
Regium, deinde apud Hibernos Episcopum
Waterfordiensem & Lismoreensem; Hiero-
miam collegii Balliolensis apud eosdem Oxo-
nienses socium, postea vicarium de Duloc in
agro Cornubieni; Isaacum Ecclesiæ Water-
fordiensis Thesaurarium, in Ecclesia Lismo-
rensi Præbendarium de Modeligo, & Filiam
unicam, Elizabetham, Ricardo Pocockio
LLB. Scholæ Southantoniensis Archidida-
calo peritissimo nuptam.

M

Optimis

Optimis parentibus hoc marmor poni voluere Liberi eorum supradicti superstites.

Animis eorum propitietur Deus.

Requiescant in Pace.

Aeternam requiem det illis Deus.

In English thus.

" UNDER this Marble are deposited the
" Remains of that venerable Man, *Isaac*
" *Milles*, a Native of the County of *Suffolk*
" *M. A.* of *St. John's College* in the Univer-
" *sity of Cambridge*, Rector of this Church.
" Who, after he had there spent seven and
" thirty Years, in instructing Youths of the
" greatest Hopes, in good Learning; and in
" performing, with the greatest Faithfulness,
" the Duty of a Pastor; being much broke
" by the various Labours of his Life, and
" sinking under the Burden of his great Age,
" sweetly fell asleep in Christ.

" On the sixth Day of *July*, in the Year
" of our Lord 1720. and of his Age the
" 82^d.

" By *Elizabeth* his Wife, who departed
" out of this Life on the fourth Day of *Ja-*
" *nuary*, in the Year *MDCCVIII*, and whose
" Remains lie not far from this Place, he
" had three Sons. *Thomas*, first the *Queen's*
" *Professor of the Greek Language at Ox-*
" *ford*,

“ *ford, after Bishop of Waterford and Lismore in the Kingdom of Ireland; Jeremiah, Fellow of Balliol College in Oxford, and afterwards Vicar of Duloe in Cornwall; Isaac, Treasurer of the Cathedral Church of Waterford, and Prebendary of Modeligo in the Church of Lismore; and one Daughter, Elizabeth, married to Richard Pococke, Bachelor of Laws, the most learned and skillful Head Master of Southampton School.*

“ *This Marble is placed here at the desire of the above-mentioned surviving Children, to perpetuate the Memory of the best of Parents.*

“ *May God be merciful to their Souls.*

“ *May they rest in peace.*

“ *May God give them everlasting Repose.*

IN the *Register Book* of the Parish of *Highcleer*, at the Entry of Mr. *Milles's* Burial, the following very just, but modest Character, is given of him.

“ *ON Wednesday the sixth of July 1720, died, and on Saturday the ninth of the same Month was interr'd, the Reverend Mr. Isaac Milles, M. A. who was for thirty-nine Years, two Months, and seven*

“ Days, the constant resident Rector of this
“ Parish.

“ He was a Man of primitive Integrity
“ and Piety, a shining Example to his Flock;
“ of every Virtue of a Man, and every
“ Grace of a Christian. He laboured dili-
“ gently to instruct the Souls committed to
“ his Charge, in what was necessary to
“ make them wise unto Salvation. He, for
“ the most part of the time he lived in the
“ Parish, preached twice every Lord’s Day,
“ was always constant and regular in per-
“ forming all the sacred Offices of the
“ Church, especially that of administering
“ Comfort and the Holy *Eucharist* to sick
“ and dying Persons.

“ HE was so *charitable* to the Poor, that
“ he gave away, for several Years before
“ his Death, all he could save from his or-
“ dinary Expences, to his needy Neigh-
“ bours; and no poor Body came to his
“ Door, without receiving Alms of Food or
“ Money, and most commonly of both. He
“ made himself a *Beggar* to relieve the Poor
“ of his own Parish, and of the Neigh-
“ buring Parishes, by asking Alms of others to
“ bestow upon them. He never refused any
“ of his Neighbours, that desired to borrow
“ any Money of him, leaving it to them to

“ take their own time to repay it without
“ Usury.

“ HE laid out between four and five hundred Pounds on the Parsonage-House and Out-Houses; and was still improving of the Glebe. He was so gentle and kind to the Parishioners, as never to exact the *utmost* of what their Tythes were worth, but contented himself most commonly to take what *they were willing* to give him.

“ DURING the greatest part of the time when he was Minister of this Parish, he taught a School, and educated and sent to the University, several Sons of the Nobility and Gentry. After he had in a most pious, useful, and beneficial way, served his Generation according to the Will of God, he fell asleep in Christ, as is above-mention'd, full of Years and Virtue, in the eighty-second Year of his Age, which he had fully compleated, if he had liv'd till the 19th of September of this present Year 1720.”

To conclude, Mr. *Milles*'s Neighbours and Brethren of the Clergy, who were acquainted with him, will, I know, not easily forget him, and will be apt enough to imitate the Example he hath set them. And as to

the Parson of *Highcleer*, the best part of whose Character, it may be, will be this, that he was Mr. *Milles*'s Successor; I cannot, I think, give him, on this Occasion, a better Lesson to learn, or Text of Scripture to meditate upon, than that which our Saviour gave to the *Lawyer* at the Close of the Parable of the good *Samaritane*: *Go and do thou likewise.*

F I N I S.



THE Right Reverend the Bishop of Waterford and Lismore, hath, as I am inform'd, order'd a very handsome Monu-
ment of white Marble to be erected on the North-Wall of the Chancel of the Parish-Church of Highcleer, near a Monument be-
longing to the Family of the Lucy's, to per-
petuate the Memory of his ever honour'd Father. On which Monument may be seen the following Inscription.

“ IN memory of the pious and learned
“ Mr. Isaac Milles, born at Cockfield near
“ St. Edmund's-Bury in Suffolk, M. A. of
“ St. John's College in Cambridge; whose
“ Body is deposited under a black Marble-
“ Stone not far from this Place.

“ HE was a Man of great Integrity of
“ Life and Manners, sober, just, holy, tem-
“ perate, holding fast the faithful Word,
“ as he had been taught, and able, by sound
“ Doctrine, both to exhort, and to con-
“ vinc Gainsayers. He was abundantly
“ charitable to the Poor, and liberally hos-
“ pitable to the Rich, and kind and benefi-
“ cent to all. He was a faithful Friend, a
“ tender Parent, and a good Master. He ne-
“ ver spoke Evil of any one, but endeavou'd

“ by all means, to promote the Interest,
“ both temporal and eternal, of every one,
“ more especially of those committed to his
“ Charge. He was always cheerful, and de-
“ sirous to render others so too. He order’d
“ his whole Congregation so, as to make it
“ plainly appear, that he had a most lively
“ Sense of God, and his Providence, on his
“ Mind. He was perfectly constant and re-
“ gular in his private and public Devotions.
“ He educated many Sons of the Nobility
“ and Gentry, instilling into their Minds,
“ together with good Literature, the best
“ Principles of Religion and Morality. He
“ was a constant and faithful, a zealous and
“ learned Preacher. He was continually re-
“ sident, and carefully diligent in the Cure
“ of this Parish of *Highcleer*, for thirty-
“ nine Years, two Months, and seven Days;
“ when, after having contracted a great
“ Feebleness, by the Labours of his Life,
“ he sweetly fell asleep in Christ, without
“ Struggle, Groan, or Sigh, on *Wednesday*
“ the 6th Day of *July* 1720, and of his Age
“ the 82^d Year. *By Elizabeth Luckin*, his dear Wife, he
“ had three Sons, and one Daughter. His
“ eldest Son is Bishop of *Waterford* and
“ *Lismore*, in the Kingdom of *Ireland*.

“ His second Son is Vicar of *Duloe* in *Cornwall*; and his third Son is Treasurer of the Cathedral Church of *Waterford*, and Prebendary of *Modeligo* in the Church of *Lismore*. His Daughter was married to the Reverend Mr. *Richard Pococke*, Minister of *All Saints* Church in *Southampton*, and Head-Master of the Free-School there.

“ *The Righteous is ever merciful, and lendeth, and his Seed is blessed*, *Psal.* “ xxxvii. v. 26.



100
Hastings 2000. A copy of the
same may be had in the
British Museum. The
British Museum
1841. 1841.



The Duty of serving our Generation.

Set forth in a

S E R M O N

Preached at the

F U N E R A L

Of the very

Worthy and Reverend
Mr. *ISAAC MILLES*,

Late Rector of *Highcleer*
in *Hampshire*.

On Saturday the Ninth Day of *July*,
in the Year 1720.

By *J. W.* a neighbouring Minister.

L O N D O N:

Printed for *W. and J. INNYS* at the *Prince's*
Arms at the West End of *St. Paul's*. 1721.

The Day of writing on C-
monition

See foot in s

SERMON

Advertisement.

THE Author of the following Sermon
was so *modest*, as very peremptorily
to forbid his being dignified or distinguished
in any other manner, than as you see in
the Title-page. The Sermon was brought
to the Writer of the foregoing Life, after he
had finish'd it, and when it was very near transcrib'd for the Press. It is here printed exactly
as the Author writ it, without any material Alteration.



On Saturday the Day of May



Printed for W. and J. Innals in the Strand

LONDON

Printed for W. and J. Innals in the Strand



ACTS xiii. 36.

—David, after he had served his Generation, by the Will of God, fell on sleep, and was laid unto his Fathers, and saw Corruption.

MAN being endued with active Powers and Faculties, hath a Work assigned to him by his Creator, during his abode on Earth. In Paradise he had a suitable Employment appointed him; and after the Fall his Labour and Toil increased: Upon that melancholy Event he was doom'd in *the Sweat of his Brows* to eat his Bread, till he returned to the Ground from whence he was taken; this also being added, that *Dust he was, and unto Dust he should return.*

So

So then two things are now entailed upon all Men, an Obligation to Industry, and a Necessity of dying. That we must necessarily die, is what universal Experience teaches Mankind. That we are to be active and laborious, is a Duty that lies upon all; none, no not the greatest, are exempted from this Obligation, or allowed only to take their *Pastime* in the World, without contributing any Endeavour to their own, or the good of that Community to which they belong. Some, indeed, are set above the Necessity of manual Occupations, and the common Drudgeries of Life; but this doth not excuse them from Pains and Care, in a manner that is suitable to their Influence and Condition.

DAVID in the Text, tho' himself a King, yet he *served his Generation*, and was industrious in that high Station. When his Condition was alter'd, so that from the Sheep-fold he was prefer'd to the Throne, yet was not his Obligation of being useful thereby cancell'd: Upon his Advancement he undertook a Province of much greater care; he was then to guide a nobler Creature than before, but which requir'd more Skill and Industry to govern. And he accordingly endeavour'd faithfully to answer this Obligation, feeding the People of *Israel* like a Flock of Sheep,

Sheep, and ruling them prudently with all his Power. Whether we consider him therefore in a low Condition, or in the highest Station of Life, we shall find him busy and employ'd, serviceable and industrious. And after he had performed his Task, and worthily supply'd the Place assigned him, we find him also obeying that other Law of Nature before-mentioned; I mean, of dying and returning into Dust; so the Text tells us, *After he had served his Generation, by the Will of God, he fell asleep, was laid to his Fathers, and saw Corruption.*

IN discoursing upon which Words, give me leave at present to endeavour to shew,

I. WHAT it is to serve our Generation.

II. THAT doing so cannot secure us from Death.

III. To apply these Considerations to this Occasion.

I. WHAT it is to serve our Generation: which is nothing more than to be useful and serviceable in our Place and Station; to endeavour the Benefit and Advantage of that Generation, which we live in. We are not born for ourselves alone, but our Country, our Relations, our Dependants, all our

Gene-

Generation claim a Share in our Care and Endeavours. Man is by Nature better fitted for Society than other Creatures, and would be more miserable without it ; and therefore, standing in need of the Aid and Assistance of other Men, he is obliged to be mutually useful unto them. This is what the Law of Nature teacheth. And if we consult the Christian Religion, it exceedingly confirms and extends this natural Obligation, engaging us to have Bowels of Compassion towards all our Brethren, and according as we have Ability or Opportunity in all things to promote their Welfare. *This is a faithful Saying, says the Apostle, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good Works: These things are good and profitable unto Men.* *such* good Works as tend to the good and profit of Mankind, the social and the relative Duties are carefully to be maintained, by all who profess Faith in God and in Christ Jesus, and as being of a more general Influence and Concernment, are most frequently to be inculcated and constantly affirm'd. But that we may more distinctly view what is concluded in serving our Generation, let us consider,

First,

First, THAT it implies *Piety* towards God. For the Goodness of particular Persons has a very great Influence on the Welfare of any Generation, of any People or Nation. Good Men are under the special Favour and Protection of God Almighty, and for their sakes, and by means of their Intercession, Calamities are either averted from, or Blessings derived upon a Family, Community, or Kingdom. *Laban* prosper'd and was blessed for *Jacob*'s sake; and if there had been ten righteous Persons in *Sodom*, God would have spared the Place upon their Account. Nay, not only the present Generation fares the better for the Piety and Devotion of good Men, but their Influence is extended to future Times, and late Posterity will reap the Benefit thereof. Amongst the Reasons why God protected the City of *Jerusalem*, from the powerful Army of the *Affyrians* in the Reign of *Hezekiah*, it is said that he would do it for his Servant *David*'s sake; and when the *Jews* were ripe for Punishment, yet God remember'd his Covenant with *Abraham*, *Isaac*, and *Jacob*, and for that Reason forbore or spared them. On the contrary, wicked Men do not only hurt their own selves and Souls, but it goes worse with a Neighbourhood or Community for their Iniquities. The divine

Judgments cannot, without a Miracle, distinguish: when innocent Men are embark'd in the same Cause and Interest, when they sail in the same Ship, fight in the same Field, live in the same City, they often suffer the Calamities inflicted on such Places, for the Wickedness of them that are therein. The Mariners suffer'd in a mighty Tempest for disobedient *Jonah*. *Achan's* Sin caused the whole Army of the *Israelites* to fly before their Enemies, and be smitten of them. This very King spoken of in the Text, tho' otherwise a publick Blessing to his Subjects, yet when he had sinned in numbering his People, they were visited with such a Plague, that there dy'd thereof seventy Thousand Men. No viler Traytors then can there be to their Country than wicked Men, who rob it of the Protection and Defence of Heaven, and expose it to an Almighty Enemy. No surer, nor more foreboding Omens of its approaching Desolation, to signify that the Measure of its Iniquity is filling up, and that it is ripe for Vengeance.

But *Secondly*, Serving our Generation, implies that we do good both to the Souls and Bodies of our Brethren, according to our Abilities, and the Opportunities we enjoy; that we desire the Welfare of our Neighbour, *rejoyce*

rejoyce in it, and contribute towards it ; pitying his Miscarriages, and endeavouring by all prudent and likely Methods to restore him ; instructing his Ignorance, rectifying his Mistakes, satisfying his Scruples, comforting his Sorrows, and chearfully relieving his Necessities ; assisting him with our good Offices, and thus promoting what in us lies, the Support and Comfort of our Brethren, and the Prosperity and Reformation of our Country. This is what a Man's Relation to God and to his Country obliges him to endeavour.

His Relation to God, and Gratitude to his Maker, engage him well to employ the Talents committed to his Charge ; and if possible, to make some return for the divine Favours, and to answer the Design of God Almighty's Benefits. But what Return can we make to an all-perfect Being ? *A Man cannot be profitable to God, nor increase his Happiness.* All that can be done in this Case is, for the sake, and by Virtue of his Command, to communicate that good to his Creatures which cannot be imparted to him. This he is pleased to accept, as done to himself ; *inasmuch as ye have done it to one of the least of these my Brethren, yet have done it unto me.* Matth. xxv. 40.

AND then a Man's relation to his Country

obliges him to contribute what in him lies, to make a return for the Safety and Conveniences he enjoys under its Protection and Government. No one is to live like a Drone upon the Labours of other Men. *He that will not work neither should he eat*, saith the Apostle. He deserves not any Benefit from the Publick, nor can he challenge any Regard from his Fellow-Creatures, who is no way careful to put his helping Hand and Assistance to the common Burthen and Support.

IF Men are preferred to any publick Station, as *David* in the Text was to the Kingdom of *Israel*, then they may serve their Generation indeed, and be a public Blessing to that Community over which they preside, or wherein they bear office, by discouraging and punishing of Vice, and rewarding whatever is praise-worth and promotes Religion.

A good King scattereth away Wickedness with his Eyes. His Encouragement and Example is prevailing and authoritative, and may bring Virtue into Fashion, and make Men appear good, if not for Virtues sake, yet to imitate their Prince and gain his Favour.

IF his Station be more moderate, however his Endeavours for the common Good have a greater or lesser Influence proportionable to his Condition. And indeed, no Man

is so mean, but may contribute his Share, and in some measure advance the public Welfare; he may pray and intercede with God, for the Good and Prosperity of his Country; he may, and ought, in his Conversation, to be a Pattern and Example of Piety and Religion, which is no small Advantage to the Commonwealth, as having a considerable Influence on the Minds of other Men, and making them virtuous and holy.

BUT *Thirdly*, a Man serves his Generation, by well and wisely discharging his domestic Relations of a Father or a Master. A Man cannot be useful to a Nation in a more necessary Instance than carefully educating his Children. The present Generation is herein concern'd, and the succeeding also. Posterity will *rise up and call him blessed*, for his Diligence in this Particular, on which the Hopes of the next Age depend. It is not probable that in time to come our Children should prove serviceable and industrious Members of the Commonwealth, as the good of the whole requires, without the Care and good Example of their Parents; except they bring them up in the *nurture and admonition of the Lord*, and timely form them to good Habits, and beget in them such a love of Goodness, that *when they are old they will*

will not depart from it. So also he serves his Generation by well governing the rest of his Family, and taking care of Servants and Dependents, giving them sufficient Leisure and Opportunity to *serve God*, discouraging Vice and Wickedness in them, and punishing it when it doth happen. And when he thus commands *his Children and his Houſhould after him to keep the way of the Lord, and to do Justice and Judgment*, he faithfully serveth his Generation, in making these become useful in it, who otherwise, without his Care, might prove the Bane and Pest of all Society.

BUT having thus seen in what respects we may and ought to serve our Generation, let us proceed to the next thing proposed, which was to shew, that tho' we do this faithfully, it will not secure us from the common Lot of Mankind, we must *fall asleep, be laid to our Fathers and see Corruption.* It is appointed to Man once to die; so God Almighty has decreed that sinful Man should undergo this Punishment. Death enter'd in by Sin. Why should a sinful Creature here abide for ever, to incur the Anger of his God, and to confound the Peace and Order of his Fellow-Creatures? Man must be made invulnerable and impassible, if he could always resist the secret

secret Treacheries, and open violent Attempts of wicked Men. It must require a different Constitution from what we at present have, without decay to bear the natural Effects of Lewdness and Intemperance. And now that Sin abounds, what other Remedy for to restrain Sinners from joyning Hand in Hand, and Wickedness from being universal, but this appointed Punishment of Death. A general Deluge, for this Reason, was found necessary, and all Mankind were drown'd at once. And as to good Men, they must die also before their Happiness can be compleated. They must be secured out of the reach of evil Men, their Bliss must be assured from fear of Loss and Interruption, which cannot be without a Separation from the Society of Sinners; and they themselves being also Sinners, must have their Defilements cleansed and put away, before they can be qualified for perfect Happiness. For these, and the like Reasons, it is decreed that all must die; the Rich and Poor, the Holy and Profane, the Wise and Foolish, are liable to Death. The greatest Wisdom and Precaution cannot ward off the Blow, the greatest Strength cannot overcome this King of Terrors, the greatest Usefulness cannot atone for this appointed Punishment. *David, tho' valiant,*

wise, and good, and serviceable, in his Generation; yet, by the Will of Almighty God, *fell asleep, was laid to his Fathers, and saw Corruption*: And so must also all good Men, after they have done their best to serve God and their Country.

AND *Thirdly*, To apply what has been said. That serving our *Generation*, or being useful in our Estate and Condition, cannot secure us from *seeing Corruption*, we are taught by the Instance of our *deceased Brother*. He spent his Life in *working out his own Salvation*, and in promoting that of his Brethren; and yet after all, like others, he must submit to Death. His Life, indeed, was extended beyond what is common; and he best deserved the Blessing of *long Life*, who improved the several Periods of it to good and useful Purposes: but at length he also must be *laid to his Fathers*. *Tho' he live long and see not the Grave, he and other wise Men must perish together, as well as the ignorant and foolish*, according to the *Psalmist's Observation*.

In this Life he was a publick Blessing, and very serviceable in his Generation, in these respects.

First, By his Piety towards God, and good Example of Holiness. He was an eminent

minent Instance of the Power of Religion, teaching others the way that they should walk in, if they would be Followers of him, and tread in his Steps. He was, indeed, *a burning and a shining Light.* His Words, Carriage, and Actions, were all animated with a true and genuine Spirit of Piety and Goodness, and discover'd an hearty Concern for the Glory of God, and Regard to his Service, and an humble cheerful Obedience to his Commandments; knowing how strictly Holiness is requir'd of all Men, particularly of Ministers; and how ill it becomes those, who profess to be Teachers of others, to be wanting themselves in the Art of living well. He carefully observed the several Branches of a Christian's Duty, being constant in the Worship of God in *private*, as well as in public, being meek, *humble, chaste, sober, temperate*, and of an universal Innocence of Life. I dare appeal to all that were acquainted with him, for the truth of what I say in the Words of the Apostle, *ye yourselves are Witnesses how holily, how justly, how unblameably he behaved himself among you that believe.* Particularly, he was free from offending in Word, in this respect answering St. James's Character of a perfect Man, tho' of a remarkably pleasant Conversation, and always

always innocently cheerful and agreeable, yet never turning into Ridicule the Failings or Imperfections of other Men, and thereby shewing that there may be some other seasoning for good Humour beside personal Reflections. Indeed he was happily possessed of a free and ingenuous Disposition and even Temper, without the least Mixture of Levity, without Noise or Clamour. Whilst in health, seldom or never provoked to Anger by any unwelcome Accident or Action; but in his Reproofs, in his Instructions, in all his Conversation, he still was calm and candid, observing what the Apostle cautions Ministers, *2 Tim. ii. 24, 25.* *The Servant of the Lord must not strive; but be gentle unto all Men, apt to teach, patient, in meekness instructing those that oppose themselves, if God peradventure will give them Repentance to the acknowledgment of the Truth.*

BUT to represent him only as innocent, perhaps, may seem too low a Commendation for a Minister of Jesus Christ, whose Station requires them to be useful to others, as well as unblameable in their private Conversation. And such was our deceased Brother, *serviceable in his Generation, in his Place and Calling;* diligent in the exercise of his Function, watching over that part of Christ's Flock

Flock committed to his Charge, and taking all Opportunities of doing them good. As to his public Persuasions from the Pulpit, scarce any could be more serious in them ; he consider'd the Capacities and Exigences of his Hearers ; and his method of teaching was useful and plain accordingly, observing the Apostles Rule, *avoiding foolish and unlearned Questions, knowing they engender Strife* ; and in his reading the publick wholesome Forms of Worship none more devout, or by a distinct and solemn use of them, more likely to reconcile the prejudic'd and scrupulous. Nor did he only thus perform the Offices he ought, and which his Place requir'd, but really on all Occasions, and as Opportunity offered, he endeavoured to do good to all, and was an eminent Instance of that Charity and Beneficence that is requir'd as the Mark and Character of the Professors of our Religion. This he did with that Willingness and Activity, that Chearfulness and Constancy, as to shew that he was sensible that the longest Life is but short, for that great Business we have to do ; and he continued to the very last, after the Example of his blessed Master, *to go about doing good*. And it was his singular good Fortune, not only to be good himself, but to have his

good Intentions to be rightly understood; and accordingly he acquir'd a general Esteem, not only in his Parish, but in all the Neighbourhood. None, I believe, was so generally *beloved* whilst alive, or *lamented* now that he is dead; insomuch that I have never heard one Man speak ill of him, or make any oblique Reflections upon him, or interpret his Actions in a bad Sense. This was an Happiness peculiar to our *deceased Brother*, and owing unquestionably not only to his Piety, but to his affable Temper and agreeable Disposition. Indeed, in his Conversation he was very courteous, treating those he conversed with, with kind Looks, a condescending Behaviour, and obliging Language: and being of an unaffected Modesty, and of an Humility that might, perhaps, hide some of his Excellencies from superficial Observers; this yet made him more esteem'd by those who could distinguish betwixt Appearance and Reality. And then towards all Men he shewed a Serenity of Countenance, such as a Sense of God's Favour can only give.

No Cloud o'er-spread his Face, because no inward Grief disturb'd his Mind. He had no such sense of Guilt as might abate his natural clearfulness of Temper; and then, as the wise Man speaks, he might well *go his way, eat*

eat his Bread with Joy, and drink his Wine with a merry Heart, when God had accepted his Work. Nor was he of less Beneficence than Humanity, but always ready to perform any good Office to his Brethren, was generous and kind, and of a liberal Mind, and given to *Hospitality*; and his Charity to the Poor was particularly remarkable, especially of late Years, and would have been accounted so, not only in one blessed with a Competency as he was, but even extraordinary in one of a large Estate. It extended itself not only to this Place, but to all the adjacent Parts: and in this respect to him might be well apply'd the Character we find in Scripture, that *he withheld not Good from any one, when it was in the power of his Hands to do it; nor said he to his Neighbour go, come again and to-morrow I will give thee, when he had it by him.*

By such good Actions and engaging Qualities, he gained, as was said, a general Respect; and (which deserves our notice) his long continuance in these Parts, was so far from lessening his Esteem (as it too often happens, that the best things, by growing common and familiar, are less regarded) that his Credit was every Day increased, and by fresh Acts of Piety and Charity advanced, and

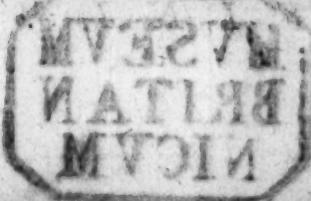
and this even to the last; tho' his Nature was decaying, and Age sinking under its Burthen, yet his Reputation was getting Strength.

I speak of him, I must not forget another Character he sustained, as well as of a public Minister of Christ, with an uncommon Credit; and that was of an Instructor of Youth. Eminent in this, as in his other Employments, educating them in sound Principles of Piety, and in good Literature, by that singular Happiness of his Temper, reconciling them to the rugged Path, and recommending the very Foundation of Learning, by his agreeable manner of Instruction: and for this purpose he was chosen, by one of the best Judges in this kind, and of the ancientest Nobility in this Kingdom, to form the Minds of his numerous Issue early to Religion, and instruct them in useful Learning and in Virtue.

THUS useful your deceased Pastor was, and God grant you may never want a fit and like Successor to him. It will be difficult, indeed, to find one in every respect able to supply his Place and fill his Room; such a measure of useful Knowledge, an edifying way of Instruction, a Meekness and Humility, a gentle Behaviour towards all, an unwearied Diligence and Patience in his Calling, and in all well-doing; an extensive Charity, a Willingness and Ability

lity to do good, both to the Souls and Bodies of Men, are Talents rather to be wished for, than easily found united in one Person. *Who is sufficient for these things?* Yet pray to God, however, that he would put into the Heart of those concerned for to send Labourers into this part of his Vineyard, for to consider the Importance of the Trust reposed in them; so that you may still enjoy one who will understand the Value of those Souls committed to his Charge, and that Account which one Day must be given of them. In the mean time suffer yourselves to be put in mind of what Improvement God expects in you, from the Labours of your late Minister. *Remember him who so many Years has had the Rule over you, who has so long spoken to you the Word of God; whose Faith follow, considering the End of his Conversation.* Remember the Opportunities you have had of rejoicing in his Light, of having so long the Light of his Example, and the Light of his Instruction; and many of you having so long experimented the Warmth and kindly Influence of his Beneficence and Charity, a proportionable Improvement is expected from these Advantages, otherwise they will rise in Judgment at the last Day and condemn you.

AND as for us, my Brethren of the Clergy, let us thank God for those Graces that so eminent



minently shone in our *deceased Brother*.
Tho' an ungrateful Age is far from giving their
Pastors that Esteem their Character requires,
and their Relation unto God demands, yet he
had not only that Sincerity of Intention and
good Purpose, which I hope all of us have,
but that prudent and good Deportment also, as
utterly discouraged the *evil-minded* from find-
ing Faults with his Character, and gained him
the Esteem of those, who otherwise were no
great Friends unto Religion, or our Order.
An Ornament, indeed, he was to both.

LET his Example provoke us to a like Di-
ligence in our Calling, and Watchfulness over
those committed to our Care; and let us pray
that our Endeavours may be as well understood
and accepted with our Flocks and Neighbours
as his were; so shall we successfully *serve our*
Generation, and be useful in our Place and
Station as he was. And then, indeed, like
him, we also *must fall asleep, be laid to our*
Fathers, and see Corruption. But after Death,
with him, we shall obtain a better and more
lasting Life, we shall be *delivered from this*
Bondage of Corruption, into the glorious Li-
berty of the Sons of God. We shall be re-
deemed from the Debasements and Dishonours
of the Grave, and rise more fresh and flourish-
ing; Our Corruptible will put on Incorrup-
tion; our Mortal will put on Immortality.



